# THE CHARACTER OF WARRE,

OR

*The Image of Martiall Discipline: contayning* many vsefull directions for Musters & Armes, and the very first principles in Discipline, the grounds, postures, all the Military motions now vsed: Their vse, the demonstration of their vse, first by precept, then by example, Shewing how to doe them, how to performe them gracefully, how to command them properly, playnely, without distractions to the Souldiers. Contayning many excellent Policies and Stratagemes, many good Documents for young Souldiers, shewing how they must bee qualified, what qualities best befits them.

A worke fitt for all Noble, Generous and good Spirits, that loue Honour, or Honourable Action.

*By* EDVVARD COOKE.

Exodus. 15. 3.
*The Lord is a man of Warre: his Name is* Iehouah.

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# To the right Honourable and moſt Noble Lord *Edward* Lord *Sackuile*, Baron of *Buckhurſt* Earle of *Dorſet*, and Knight of the Noble order of the Garter

THey that write vpon any ſerious Subiect (right Honorable and moſt noble Lord) whether it be of Peace or Warre, commonly doe dedicate their Bookes to Noble perſons: to the end, that what they haue effected by Labour and Study, may by their greatneſſe be protected from Maledictions and Enuie: and they choſe ſuch, whoſe eminent vertues (exempt from Riualles) is of all admired, by all obſerued, and withall beloued, where the choyceſt witts ſhelter their chiefeſt workes. Hence I take my imitation, and in all humilitie proſtrate this my poore labour to kiſſe your noble hands, not as any adition to your vncontrolable and approued knowledge, but as a weake Fabricke which onely wanteth the ſupport of your much admired goodneſſe.

In former time, if any were longheaded, as Pericles, crooked nosed as Cyrus, foretopped with his hayre growing vpright as Alexander; he had fauour ſhewed in all Courts, and in euery company he came in: Such reſpect did they giue to their outward ſhapes, who it may be had not any of their Habituall vertues; Oh then what loue, what reſpect ought euery one (in what degree or place ſoeuer) to giue you, that haue the Habit of their vertues, onely want their blemiſhes.

Pericles loue to his Country. Cyrus (the elders) care of his Souldiers. Alexanders vertues (not vices) are pregnant in your honour, the world ſees it. Demetrius, Nero, and Caligula, (not ſetting their Empire aſide) are not to be compared with your honour: yet let me lay Gold to copper, that the gold may appeare the more glorious.

# THE EPISTLE DEDICATORIE.

Demetrius *care was more for an Astrologicall Cloake (thereby to hang the world on his backe,) then for his Kingdome or people. But your honours care is for the Kingdome, to doe good to euery member thereof, Mentally, Actually, to your power.*

Nero *the Tyrants care was for new inuented Garments (dayly) to weare none twice: your care is that euery man haue good Armes to grace the Kingdome dayly.*

Caligulas *care was to weare* Sacras Deorum vestes, *to set forth the greatnesse of his authority. But your care is the Habit of a Souldier, shewing power in your command that all may obey.*

*These Noble parts being eminent in your honour, are powerfull inducements for me to sue euer for such a Noble Patrone, therefore to you, and onely to your honoured selfe, I humbly dedicate this Booke. The Booke deserues more your honours censure then prayse; for like* Phormio *it seemes to reade a Lecture of warre (to an* Hanibal*) who for it was reproued, but if I escape from your honour vncheckt, I will impute it (not to desert in me) but to your honours sufferance, vsuall Mildnesse, passing by my presumption. Thus commuting the Booke to your Noble patronage, you to the Almighties protection, and my selfe to your honours command and seruice, I euer rest*

In Field and out of Field your honours Seruant

EDVVARD COOKE.

To Captaine *Pert*, Lieuetenant *Millen*, Lieuetenant *Keneſton*, Ancient Gualter, Ancient *Clarke*, M^r. *Tho: Webſter*, M^r. *Iohn Foſter* Gentlemen, and to all the reſt of their place and office, in the Sixe Cautionarie, or trayned bandes of *Middleſex*.

ALSO,

To the worthy Captayne *Goſlock* Muſtermaiſter for the County of *Middleſex*: And to all the ſuruiuing Founders of the *Artillery Garden*, and *Military yard*.

THe *Actions of vertue (worthy Gentlemen and Souldiers) ſhould ſo much affect the beholders, that they ſhould preſently not onely admire them, but indeauour to follow them.* Iulius Cæſar *reading the braue acts of* Alexander *the great fell (ſaith* Plutarch*) a weeping, and was angry with himſelfe, to thinke how* Alexander *a young man (iuſt about his age) had notwithſtanding conquered the whole world, whereas he as yet had done nothing worthy the name of a Generall: From this Princely Emulation he fell to Action, and became ſo excellent, that* Plutarch *himſelfe paralells him onely with* Alexander. *I make no doubt, but that ſetting before your eyes the braue exployts of your Anceſtors you haue beene moored to practize Armes, by which you haue gayned great applauſe, (and worthy of it) becauſe you haue done good ſeruice to your King and Country.* Plutarch in the life of Iulius Cæſar.

*The greateſt ſeruice that men can doe, is to ſaue their Country from danger. The* Romans *gaue him a crowne that ſaued one Citizen: then how many crownes deſerueth you, that helpeth to ſaue a number.*

*They vſed to make a Coyne for his commendation with this inſcription:* The Senate and people of Rome for Citizens ſaued.

*You ſaue the liues of men by teaching them the right vſe of their Armes, whereby they ſaue themſelues from danger. Would to God that all would follow you, as you doe follow the vertues and Actions of the* Romans *and* Grecians.

*The* Grecians *were the firſt, that out of varietie of actions and long experience reduced the knowledge of Armes into an Art, and gaue precepts*

*for the orderly moving of a battaile, and taught, that the moments of victorie rested not in the hands of multitudes, but in a few men rightly instructed to manage Armes, and trayned vp in the obseruation of the discipline of the field. In which regard they had Schooles and Schoole-maisters called* Tacticks, *which deliuered the Art Militarie to such as were desirous to learne. Out of whose Schooles issued those chiefs of Warre in number so many, in Skill so exquisite, in Vallor so peerelesse, in all vertues beseeming great Generalls so admirable, that no Nation of* Europe *euen to this day hath been able to match, much lesse to ouer-match their fame and glory. The braue* Romans *came farre short of them: yet the* Romans *following their ordinances both haue kept in vse, and also set forth in writing the rules of Martiall policie or discipline: And you haue Schooles wherein you teach this Martiall policy or discipline to such as are desirous to learne. The one is called the* Artillery garden, *the other the* Millitary-yard.

Captayne Bingham.

*The first of these was erected by the Vertuous Gentlemen of* London. *The second by you the no lesse vertuous Gentlemen of* Midlesex: *out of these two Schooles as out of the former, haue issued men of worth taking their degrees: As Captaynes, Lieutenants, Antients, and Sergeants, so that all the trayned bands in* London & Midlesex, *are furnished with able & sufficient Officers out of both these Schooles, to your honours that were the Founders.*

*I, the last in degree (of inferior officers) had my first egresse from the* Artillery Garden.

*In that Schoole I spent Foure yeares compleat, to gayne the little knowledge which I haue, neuer presuming to shew my skill, much lesse to contend with others in it: vntill the Scollers of another Schoole (Low-Country-like) banded together for tryall of skill, vrged me thereunto. Then for the honour of my Schoole (put on by my owne Schoole fellowes) I entred the List to play my Schollers Prize: And I haue now done it, but whether I haue performed it ill or well, resteth not in me the Scholler to iudge but in you the Maisters of Science, most skilfull in the Art Millitary. Iudge then and Censure,*

Your Friend *Edward Cooke.*

# To the worthy Company and whole body of Noble Souldiers, seruing in the Fift Cautionarie or Trayned Band of *Middlesex*, otherwise called Captayne *Perts* Company.

*Here a generall voyce warrants an approbation (worthie Gentlemen and Souldiers) there euery seruice is a Duty. The truth of it concernes & inuites mee to write a peculiar Epistle vnto you, and therein to extoll your worth: And none will discommend me for it, that either imitates your vertues, or would be praysed (as you) for worth. Your worth Implyes your rare parts: your rare parts (though many) may bee Epitomized in Foure.*

1. *Your prouesse of mind to beare Armes.* 2. *Your actiuenesse in all Military motions.* 3. *Your Subiugated wills to obey your Officers.* 4. *Your Damon, and Pythian like affection one to another.*

*The three first are rare, but the fourth and last is the most rare and excellent; For as a Diamond fairely set in Gold, it giues lustre to all the rest, and makes me stile you* Philonida *or* Philonis, *a bande of friends, or true friendship, or indeed the* Holy band.

Plutarch *telleth of an holy band erected by one* Gorgidas, *which did consist of three Hundred chosen men, entertayned by the state, & kept within the Castle of* Cadmea, *called the Townes band, (as you the Kinges band:) This band was neuer broken nor ouerthrowne before the battaile of* Chæronea, *where they were all slaine, found lincked together with cordes of like arme in arme, Pikes sticking in their brests. King* Philip *their enemie shedding teares for them, and causing them to bee buried together, who in death would not be parted.* *Plutarch in the life of Pelopidas.* *Philip King of Macedon. Father to Alexander the great.*

Thus the louing Holy Band,
Fell by the *Macedonians* hand.
Each one dying for his Frend,
Keeping Friendship to the end.
From whose ashes doth arise,
You that them doth Sympathize.
Neuer to dissolue together,
Nor like God to liue for euer,
For one by one, be sure to die,
Time takes away, time will supply.
And as he brought you to the Wombe,
So backe hee leads you to your Tombe.

Yours in life and death, *Edward Coote.*

# To his Brother in Law *Thomas Chamberlaine*, a louer of Armes, and an expert Souldier.

WHen I first made entrance into this worke (you know worthy Brother) that there was no speech made in the Citty or Suburbes, of Plague or Pestilence: But when I had almost finished it, the Plague began amongest vs. Then was both speech & complaint too in an vncessant manner? So I leaste of. Incited by you in the heate thereof to finish it, (least dying and leauing it an abhortine, it should vtterly fayle and come to ruine.) But what auailed it mee to write of warlike stratagemes and Policies, to oppose, oppugne, repell an humane Enemie in the field? when the Lord God of Hosts great in power, (whom none could resist) was entred the field, destroying Thousands on his right hand. Ten Thousand on his left hand, and all the Kingdome in generall, had not his mercy exceeded his Iustice.

Then it was for mee not to write, but to pray: not to forecast where to flie from the sword of the Lord, but how to submit my selfe to the sword of the Lord, which when the Lord saw, he manifested his power to me, preserving me, that I might hereafter trust in him, and declare his goodnesse to the Sonnes of men.

Thus the Presse of the Lord went forth, it tooke away whole families; it contynued many Monethes together in the Suburbes and the Citty.

The Citty was almost desolate (yet not desolate) because she had a gracious God with a flaming sword, purging, not consuming her? A blessed Sauiour interceding for mercy not Iustice: A King on earth (as Hezekiah) weeping and praying in secret for her; calling vpon his Lords spirituall and Temporall, on all the Moyseses, and Arons in the Kingdome to ioyne with him in Prayer (as they had in fasting) & to cry mightily vnto the Lord, to spare this Citty, the holy Citty, the Citty where his name was called vpon.

Nay shee had a carefull Magistrate in her, whom diuine prouidence did preordayne to that place to do her good, who went in person to visite her, releiuing her relinquished members readie to starue for want of foode: Sending his two worshipfull Brothers the Shrieues to doe it for him, if his Lordship was otherwises implored.

*Sr Iohn Gore was then Lord Mayor of London. And Alderman Heyrne, and Alderman Parkehurst, were Shrieues.*

These two good Samaritans came into the Suburbes among the poore Trinobantes of Saint Sepulchers, inquiring their number, their estate, their wants, their greiuances, finding them great (past their expectation) they returned

turned with melting hearts, condoling their miserie, and informing the Lord Mayor of it, who by them (& through their meanes) sent instantly a supply of Fourteene Poundes for their relefe: commanding information weekely to be giuen of their wants, & they should be relieued. Which was done by me, and performed by them, euen till the sickneſſe was mightily decreased, & our Gentlemen returned home, so they left off: being seconded by M. George Allington Esquier, (ana one of the Maisters of the Pipe office) who sent them Fortie shillinges, as formerly he had done at other times weekely. This money was truly distributed, though it came not to my hands: The money that came to my handes (from the Lord Mayor, Sheriffes, and Churchwardens) was Twenty Fiue Poundes Ten shillinges. So when all this was discharged, and the plague quite ceased, and thankes rendered to Almighty God for our deliuerance: I betooke my selfe to Penn and Paper againe, to finish what before I vndertooke; which by Gods helpe I haue effected; and would not haue published it to the world, had not some Low Country-like forced, You brotherlike perswaded; Now if any good come thereby, let such as reape it thanke you, who would not let me rest till I had finished, then printed it: If none at all, then let them blame me, not you, if not, excuse me thus: he had a good intention, but hee failed of the execution, in this I rest: and resting rest

Your louing Brother,

*Edward Cooke.*

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## Chapter the first.

# Of Armes and Men.

WARRE is my Subiect, and therefore my first discourse shall be of Armes and Men; because in them consisteth whatsoeuer belongeth or appertayneth to Warre, that is vnto Land seruice As *Cato* (the singuler and notable Author amongst the *Latines*) doth testifie. *Marcus Cato.*

I am not ignorant of *Vegetius* definition: saying, that whatsoeuer appertayneth to Warre, is diuided into three parts: Horsemen, Footmen, and Navies. Horsemen to keepe the playnes, Footmen to keepe the Hilles, Cities, Champion ground, and also steepe places: Navies to keepe the Seas and waters: But *Vegetius* implyes herein both Land and Sea seruice; I onely (here) but Land seruice. *Vegetius Lib. 2. Chap. 2.*

With Sea seruice I will not intermedle, with Land seruice (by Gods helpe I will) and so I begin with Armes.

Armes doth vphold Kingdomes, States, and Lawes; The first thought therefore of a Prince or State, that is resolued to put an Army into the field, ought to prouide Armes. *Of Armes.*

Armes are the security of their owne Soldiers, the terror of the Enemie, the assured and ordinary meanes of Victory.

The antiquitie of Armes is all one with the beginnig of Warre. For when of ancient times mighty men puffed with Pride, and led by Ambition, sought to bring vnder subiection their bordering Neighbours, they were forced to fly to the inuention of Armes, without which no victorie could be obtayned. Since Armes haue been taken vp for defence also, Necessity the mother of Arts, inuenting a way to withstand Ambition. *Captaine Bingham in his notes vpon Ælian.*

Now Armes are Implicitly taken for *Headpeeces, Gorgets, Curaces, Vambraces, Gauntlets, Faces, Swords, Pikes, Muskets, Hargabuses, Petronells, Pistolls, Frontlets*, and *Pectoralls* for horses; with many o-

ther necessaries appertayning and going vnder the name of defensiue and offenciue Armes.

Of these a Prince or State ought to haue store. For warlike Nations and victorius haue euer sought to haue aduantage of their enemies by aduantage of Armes.

This our Nation knowes to be true, and therefore by continuall suply of of Armes they make way for new victories.

The next care of a Prince or State, is to prouide Men.

All men are not fit for warre, therefore there must be a choyse of Men.

This is likewise premeditated vpon in the thoughts of a Prince or State before they vndertake Warre: As is apparant by the ancient *Romanes*, who had their Muster Masters for the choyse of their men, & their *Tribunes* & *Centurions* to make them Souldiers. These taught their young soldiers the vse of all their Armes, and were present at their exercises;

Making them runne, leape, vault, shoot, cast darts, fling stones of a pound weight, foyne and thrust with the sword, & not to strike downe wrigh: Such as were expert, they rewarded, preferring them to places of desert, giuing them wheaten bread, (the vnexpert) barly bread, keeping them from preferment vntill they could do some thing as well as the best: Then they were preferred as Souldiers for a Legion. This did the *Romanes*.

Care then ought to be had (you see) in the choyse of men and Armes.

The burthen of which care doth rest on the discreet and honest Muster-maister, whom the Prince or State for some good cause doth repose their trust in. And therefore all his wits must bee set on worke for this seruice.

*Question.* But there may a question arise, whether a Muster master should chuse more for stature or strength.

To this I answer, stature and strength are both seruiceable, but curage ioyned to them is more auailable: Therefore curage is more to be regarded then stature.

*Vegetius* Lib. 3. *Chap.* 5. *Marius* (I confesse) being Consull of *Rome* alwaies chose yong Souldiers of tall stature, so that he would allow none for horsemen in the wings or front of his Battaile, but such as were Sixe foot high, or fiue and tenne inches at the least.

But then there was (saith *Vegetius*) mor plenty of people, and more

more that followed the Warres.

And now the Philosopher (with his saying) is iustified: *The longer the world doth continue, the lesser bodies it will produce.*

Therefore let Muster-maisters doe as they may, and rather chuse for strength then stature.

And that they are not herein deceiued, they haue *Homer* for witnesse, who declareth that *Tideus* was but small of stature, but yet of good courage and stomach.

Then more requisite it is that Souldiers should be strong and valient then huge and great.

If that all our Muster-maisters would chuse thus, what strong, valiant Souldiers should our State haue. But either through negligence, or to curry fauour, or for want of knowledge, they doe that as they may be asham'd of: But to take away all excuses of want of knowledge, I will out of *Vegetius* shew them how they should chuse them.

Let the young man therefore that shall bee a Souldier not looke drowsely, let him be straight necked, broad breasted, let his shoulders be well fleshed, let him haue strong fingers, long armes, a gaunt bellie, slender legges, the calfe and the feet not to full of flesh, but knit fast with hard and strong sinewes: Finding these tokens in a Souldier he may proue good. *Vegetius.* lib. 1 *Chap.* 6.

For *Pyrhus* would often say to his Muster-maisters, chuse you good bodies, and I will make them good Souldiers.

But well, say he haue all these? and yet be of no occupation or science, shall wee chuse him (may they say) why not?

*Vegetius* (I confesse) would haue none to bee called to the warres but Smithes, Carpenters, Butchers, Hunters of the Hart and the wild Boares: excluding from the Campe, all Fishers, Fowlers, Pasturers, Lynnen weauers, and whosoeuer that dealeth with any thing that belongeth to womanish nicenesse.

But what is Trade to man-hood; yet *Vegetius* Iudgement is sound: For what men are more beneficial to a Campe, then Smithes, Carpenters and the like.

A *Romane* Legion being as a well furnished Citty stored with all kindes of Artificers: The strength of that Realme (and to say truth) the name of the Romans laie in this choyse.

Their many discomfeictures & damages by the enemie (*Vegetius* imputes) to their careleſſe neglect of those men, and is bold to tell

the Emperour *Valentinian* in playne words,

*That neuer sped that Army well in battell, whereof hee that tooke the muster was any whit negligent in allowing the Souldiers.*

I forbeare to speake more for feare of giuing offence, and I proceede forward to the next Chapter, to shew out of what Clymate, Place, Citty, or Country, young Souldiers should be chosen, or taken most conueniently.

## CHAP. II.

### *Out of what Clymate, Place, Citty or Country, young Souldiers should be chosen or taken most conueniently.*

*As Vegetius notes Lib. 1. Chap. 2.*

THe temperatnes of the Clymate (sayth the learned) doth very much auaile, not onely to strengthen the body, but also the mind: and therefore they are of oppinion that those people that are fartheſt off from the parching power of the Sunne are for their temperature the best of all to make Souldiers: for say they, those Nations which bee nigh to the Sunne, parched and dried with ouer much heate, haue more wit indeede, but yet lesse blood within them. And for this cause they dare not manfully and boldly stand vnto it when they fight, well knowing how little blood they haue, and feare much therefore wounding: Contrariwise, the people of the North whom the Sunne burneth not so neere, being more rash and vnaduised, yet a great deale better blouded, are most readie of all and desirous of warre: What these men haue apprcued I will not altogether contradict, though I leaue it to iudgement.

Now it remaines that you know out of what place, namely, whether out of the Citty, or out of the Country you may most conueniently chuse them.

*Vegetius* would haue you to take them out of the Country, vnlesse necessity doth otherwise constrayne you: and his reason is, that none euer douted but that these common rude sort of people, were alwaies fittest for the warre, being brought vp abroad, vsing to take paynes, abiding Sun-burning, passing not for the shade, know-

*Vegetius. Lib. 1. Chap. 3.*

ing neuer what Bathes meant, ignorant of dilicatnes, symple of mind, content with a little, hardned in euery part to abide & beare labour, least fearing death hauing least tasted of pleasure. This is *Vegetius* iudgement, which may hold in some, but not in all; I passe it ouer.

True

True it is and must bee graunted that they of the Country who are farthest off from the Citty haue likely the ablest bodies to make Souldiers, and therefore are fittest for the warres. But whether they haue the best capacities to conceiue of Souldierie, is to be doubted? surely they haue not, rather it is to bee expected from the of the Citty, or adioyning to the Citty, who haue commonly the ripest wittes to apprehend, and to increase in Souldierie: But bee it as it wil, neither of them are naturally borne Souldiers: the one may incline to warre more then the other, but the skill cometh not without industery and paynes.

*Plutarch* sayth, that it is neither *Eurotus*, nor the place betwixt *Babix* and *Cynacion* that bringeth forth valiant and warlike men, but they are to be found in all places where youth is brought vp in the shame of vice and boldnesse to vndergoe perills for vertues sake; *Vegetius* himselfe sayth, that nature bringeth foorth few valliant men, but diligence doth make many by good instruction and discipline, that in all places both cowards and hardy men are bred: And that some Nations yeelds better Soldiers then other. *Plutarch in the life of Pelopidas* *Vegetius. Lib. 3. Chap. 26.* *Vegetius. Lib. 1. Chap. 3.*

Hence I inferre, that Citty and Country may yeeld both good and bad Souldiers, yet the one may as farre excell the other in feats of warre, as the other excells in strength of body; Chuse then your Souldiers out of Cittie and Countrie, O ten exercise the one, for he is dull & hard to learne, make the other strong, for he is actiue & may get strehgth: Let him learne to toyle and trauell, to runne too and fro, to carry burthens, to abide the Sunne and dust: let him fare hardly and homely, bee kept farre off from the allurements of the Citty: and by this meanes, both the strength of his body & mind shall be increased. *Vegetius. Lib. 1. Chap. 3.*

The next chapter shall shew of what conuenient age he should be, either for present seruice or Muster.

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## CHAP. III.

*Of what age Soldiers should bee of for present seruice: and about what age young Souldiers should appeare for Muster.*

IF vpon a sudden you are to raise an Army for expedition, my counsell is, that you will make choice of such as are of mature age, about Eighteene,

Eighteene, Twenty, Thirty, Forty, and more, ſtrong and luſty, able to abide heate and cold, & to performe the duty of Souldiers.

*Vegetius. 1. Lib.* But if after the *Romane* manner you will haue young men to muſter the time that they muſt appeare at muſter muſt be ſo ſoone as they grow any thing to mans eſtate: this will be when they are about the age of 14. 15. or 16. yeares: Then not onely more ſpeedily, but alſo more perfectly all thinges are learned, the ſooner the better. For *Vegetius* ſayth truly, that it is better that a young man exerciſed ſhould alleage that his age to fight is not yet come, then that hee ſhould truly lament that the ſame were allready paſt. Let young men then be exerciſed betimes, for it is readineſſe gotten by former practiſe that maketh a Souldier.

☞ Hauing in the three former Chapters diſcuſſed at large of Armes and men, and ſelected them forth to be made Soldiers: I will in the other 12. Chapters following fit them with Armes, and times of exerciſe and diſcipline, that ſo they may be deſirous of the face of the enemie and be brought forth to battell.

## CHAP. IIII.

### *How Souldiers muſt bee Armed.*

Souldiers muſt be Armed in euery kind according as they are diuided.

Souldiers are deuided into two kinds: Foot, and Horſe.

*The Dragons are light horſe men, otherwiſe called Harquebuſiers* The foot, againe are of two kindes; Pike men, and Muſketeirs.

The Horſe men, againe into two kindes; Curaſſiers, and Dragones.

*Armes of a Pikeman.* The Armes of Pickemen are a *Gorget, Curace, Headpeece, Pike, Sword, Girdle and hangers.*

*Armes of a Muſkateire.* The Armes of Muſkateirs, are a *Muſket, a Reſt, Bandeleires, Headpeece, Sword, Girdle and hangers.*

*Armes of a Horſeman Curaſſier.* The Armes of a Horſeman Curaſſier, are a *Gorget, Curace, Cutaſes, Pondrons, Vambraces, a Left-hand Gauntlet, Taces, Cuſhes, a Caske, a Sword, girdle and hangers, a caſe of Piſtolles firelockes, Saddle, Bridle, Bitt, Petrell, Crooper, with the leathers belonging to faſten his Piſtolles, and his neceſſarie ſacke of carriage, and a good Horſe to munt on.*

The

The Armes of a Dragone (which hath ſucceeded in the p'ace of a light Horſeman) are a good *Harquebus* or *Dragone*, fitted with an yron worke to be carried in a belt, a *Belt with a flaske priming boxe, Key, and Bullet bagge, an open headpeece with cheekes, a Buffe coate with deepe skirts, Sword girdle and hangers, a Sadle, Bridle, Bitt, Petrell, Crooper, with ſtraps for his Sacke of neceſſaries, and a horſe of leſſe force, and leſſe price then the Curaſſiers.* *The Armes of a Dragon*

As Souldiers were diuided into two kindes, ſo are their Armes into two ſorts: Defenſiue, and offenſiue.

Offenſiue Armes are ſuch as they indeauor to wound and kill, withall as *Muskets, Hargabuſes*, or *Dragones, Piſtolls, Pikes, Swords*, and *Rapiers, &c.* *Offenciue Armes.*

Defenſiue Armes, are ſuch as they weare to reſiſt the force and charge of the enemie; of this ſort are the *Headpeece, Gorget, Curace, Vambraces, Gauntlet*, and *Taces, &c* *Defenſiue Armes.*

Defenſiue Armes are preferred before the Offencine, in that they bring ſafety to him that beareth them, whereas the other are imployed in anoying the enemie onely. Theſe Defenſiue Armes ſhould be made ſtrong, fit, and with all comely: Strong to protect or anoye, fitte, to ſit cloſe to the body, and be manageable, comelie to grace ſuch as weare them. *Captaine Bingham in Ælian.*

When Souldiers are thus prouided of Armes, let them be carefull to weare them, for by often wearing them, their bodies will bee ſtrong, and their Armour will be no more cumberſome vnto them, then the cloathes on their backe.

The *Romans* did ſo inure their bodies to beare Armes, (that as *Vegetius* doth report of them) they would both wraſtle and run races in their Armour, and were ſo ſtrong of body by continuall vſe thereof that they made nothing of it. But when field exercifes through negligence and ſloth was giuen ouer, Armour began to grow heauie, becauſe it was ſeldome put on. *Example. Vegetius. lib. 1. chap. 10.*

Their bodies being weakened by idleneſſe, they made ſuite to the Emperour that they might weare no more *Cataphracts*, nor *Corſlets*: Afterwards that they might lay away their *Helmets*, and ſo when they ſhould goe to fight againſt the *Goathes*, being naked on their breaſts, & hauing nothing for their heads, they were oftentimes by the multitude of Archers vanquiſhed and ouercome: Therefore let Souldiers ſtill accuſtome themſelues to weare their Armour, and when want of Imployments bids them caſt them off,

let them not forget to vse exercise at home, to keepe their bodies still in strength: so when they shall reasume their Armes againe, their bodies will be strong and able to beare them.

The next Chapter shewes what exercises they should vse; when they want imployment.

## CHAP. V.

### *What exercises Souldiers should vse at idle Times, when they want imployment.*

BEcause Souldiers may want imployment, and want of imployment may breede idlenesse, and idlenesse procure a stiffenesse in the ioynts: therefore they must vse at idle times such exercises as may put life into them, which may make them strong and healthfull, for exercise is more auaileable then Physitions.

*Vegetius. Lib. 3. Chap. 2.*

The bodie by idlenesse ingendereth many grose and cold humors which will be very painefull to lazie Souldiers, but moderate exercise taken in time, will not onely preuent it, but when they are come, expelle them soone and giue them ease.

Therefore let Souldiers vse exercise, and such exercises as haue in them the tokens of courage, and feates of actiuity.

As Running, Leaping, Valting, and Swiming.

The vse of them followeth in the 6. 7. 8. and 9. Chapters.

## CHAP. VI.

### *Why Souldiers must vse running*

THe ancient *Romans* did exercise their young Souldiers to running, that so with greater violence they might set vpon their enemies, gayne the commodious places from the enemie, or preuent them if they would doe the like.

*Vegetius. Lib. 1. Chap. 9.*

For this cause (saith *Vegetius*) they were often exercised to runne, that so being set out for Scouts, they might more chearefully goe forward, more readily returne, and more easily ouertake their Enemies when they fled.

We that doe imitate the *Romans* in thoſe thinges which be vſefull, doe louingly incite our Souldiers at vacant times to vſe running, that ſo they may be the better breathed, and the more able to helpe vs when we call for it.

*The enemie being too ſtrong in ſhot for vs, we command them to runne, that ſo we may ioyne with him ſooner; Thereby auoyding the inconuenience of playing vpon our battaile, hee hauing libertie to diſpoſe of his ſhot as he liſt himſelfe.*

*The enemie ſeeking to gayne ſome hill, or ſtrong place by vs, we command them to runne, that ſo he may be preuented.*

*The enemie flying, we command them to purſue him running, not in diſorder; but in good order, for their ſafety.* Thus muſt of running, now of Leaping and the vſe.

## CHAP. VII.

### *Why Souldiers muſt vſe Leaping.*

SOuldiers muſt vſe Leaping, for paſſing of deepe places, that when ſuch kind of dificulties happen, they may goe ouer without all manner of trouble.

*Pompey* the great excelled herein, touching whom *Saluſt* in this wiſe ſeemeth to make mention.

*With the lighteſt in Leaping, with the ſwifteſt in running, with the ſtrongeſt he ſtroue in caſting the Barre.*

Our gratious Soueraigne (*King Charles*) as a ſecond *Pompey* excelleth in this.

Thus much of Running, and Leaping, now of Valting and the vſe.

## CHAP. VIII.

### *Why Souldiers muſt vſe Vaulting.*

SOuldiers muſt vſe Vaulting to make them ready, nimble, and quicke on horſebacke.

The ancient *Romans* (ſayth *Vegetius*) had horſes of wood, which *Vegetius. Lib. 1.*

in winter was ſet in a houſe, in ſomer in the open field: Vpon theſe the young Souldiers were compelled to mount, at the firſt without Armour, afterwards with Armour; when being perfect, they could with ſwords and long poles in their hands get vp vpon any ſide.

Let Souldiers then vſe vaulting to make them ready, nymble and quicke on horſebacke, that if it ſhould ſo chance that they were vnhorſed in battell, they might with eaſe mount themſelues vp againe and renew the fight.

Thus much of Running, Leaping, and Vaulting: Now of Swymming, and the vſe.

## CHAP. IX.

### *Why Souldiers muſt vſe Swimming.*

SOuldiers muſt vſe Swymming to paſſe ouer Riuers, for Bridges are not euer ready. Likewiſe in retyring, or chaſing, an Army, may be often times compelled or conſtrayned thereunto.

*Vegetius. Lib. 1.* Sudden ſhowers or great ſnowes (ſayth *Vegetius*) makes the waters breake out, and by ignorance herein Souldiers are ſubiect to danger, not onely on the behalfe of the Enemy; but alſo for drowning and periſhing themſelues: for this cauſe they muſt be expert in ſwimming.

The auncient *Romans* which by ſo many warres and contynuall perilles came to be excellent in al warre matters choſe the field *Campus Martius* (ſayth *Vegetius*) hard by the Riuer *Tiber*, that in the ſame when they had left exerciſeing their weapons, they might waſh off all the ſweat and duſt: and when they were wearie with running, refreſh themſelues with ſwimming.

Thus much of the vſe of Running, Leaping, Vaulting, Swymming; The next Chapter ſhewes vnto what, young Souldiers muſt be diſciplined, and how often trayned in a Moneth.

## CHAP. X.

### *Vnto what young Souldiers muſt bee diſciplined, and how often trayned in a Moneth.*

YOung Souldiers muſt be diſciplined in the right vſe of their Armes, in all the beates of the Drumme, in all militarie mo-

tions;

tions; To march well, to Face, to Wheele, to Countermarch, to double Rankes and Files, to doe all these either by word of mouth, by motion of hand, or by any other mute signe.

Therfore if you would confirme their knowledge in these things, it is requisite that they should be trayned either once a weeke, (or at the least thrice a quarter) for continuall vse of the thing bringeth perfectnesse.

The Latines haue giuen vs two words for an Army, *Acies* and *Exercitus*.

*Acies* is latine for an Army set in Battell Array.

*Exercitus*, is latine for an Army which is in exercise. This name denotes vnto vs, that it should be euer in labour, and neuer out of practise.

An Army therefore that is out of Exercise doth loose a Name.

Therefore wee must trayne the oftner, and in our traynings at home, practize that which may befall vs in battell abroad.

This wee learne from the *Romans*.

The auncient *Romans* did vse to trayne their yong Souldiers twice a day, their old once, and this they neuer mist what weather soeuer came. In faire weather they exercised abroad, in foule, vnder couerts erected for that purpose: Thrice a moneth the whole Army was brought forth to march; Their march was ten myles from the Campe: The footmen Armed & furnished with all manner of weapons, the Horsemen deuided by troopes, & in compleat Armes: In which march they made semblance of batel, the horsemē began first. *Vegetius. Lib. 2. Chap. 24.*

Sometimes they followed, sometimes they gaue backe, and forsing their horses ranne them vpon the spurre, not onely in plaine fields, but in strange dificult places, in breaches, & gapes of ditches: sometimes the foot rescued the horse, sometimes the horse rescued the foot, and both horse and foot did ascend and run downe high and steepe places.

Thus were they practised at home, in that which might befall them abroad: so that happe what could happe to them in fight, these practized Souldiers had very well forelearned. No maruile then, though they were the conquerors of so many Nations. And when they neglected this, that they were so foyled by *Hanibal* and his *Carthaginians*, foure & 20. yeares they lay idle & were weakened by pleasure and disuse of Armes: That in the second warre of *Carthage* (as *Vegetius* reporteth) they were by no meanes comparable

But after so many consuls lost, so many Captaines slaine, so many Armies cast away: falling to their former exercise, they came at length to bee Conquerours againe.

*Oh England, England remember this?* By a presumption of long securitie thou dust bring these things out of vse.

But follow what thou hast begun, and the the end will be *Glory*: practize *Warre* in *Peace*. & *Peace* shall be thy reward: for *Warres* end is *peace*. Be diligent in Trayning & instructing thy Souldiers according as his Maiesty hath directed (euery weeke) for three monethes together, and euery holiday after in euery yeare; So thou shalt abate the pride of thy Soueraignes Enemie, making him vnwillng to come to handy blowes, seeing thee so expert: And withall, thou shalt incourage the friends of thy Soueraigne, and retayne still the name of a valiant victorious Nation.

*August: de Ciuit. Dei. Lib 19. Cap. 12*

Therefore coueting to be victorious, still practize Armes, and desiring *Peace*, prepare for *Warre*, and so both will be effected.

The next chapter shewes when young Souldiers must be brought forth into the field for battell.

## CHAP. XI.

### *When young Souldiers must be brought into the field for Battell.*

WHen they know the beates of the Drumme, the *Distances* in *Rankes* and *Files*, a *Ranke* from a *File*, and a *File* from a *Ranke*, being expert in all fights, and hauing such qualities as best Martiall Men: then let them bee brought forth into the field for Battell.

For the knowledge of Warre will make them the more bold to fight: And when they are perfect in it, they will not be afraid, but take pleasure to meet the Enemie in the field; For wee see by experience, that no man feareth at any time to doe that which hee perswadeth himselfe he hath throughly learned.

And this may be concluded as a well grounded proposition, *viz.* *That as the well tryed and exercised Souldier desires the battell, euen so the vnexpert and ignorant will feare the same.*

Then take with you *Vegetius* counsell: *Neuer bring your Souldiers into the field, till you haue tried and proued what they can doe.*

The next Chapter shewes what the beates of the Drumme are, which Souldiers must know.

CHAP.

## CHAP. XII.

### *What the beates of the Drumme are Which Souldiers muſt know.*

THe Drumme hath beene of long vſe, and is now for great ſeruice: The beating of which, each Souldier ought truly to vnderſtand in the right name.

The wiſedome of the *Romans* was ſuch, that when they would change their pace in March, or inflame their Souldiers in fight, they did vſe a contrary ſound: And as the ſounds did vary, ſo likewiſe vſed they varietie of names to them: Some they called the *Doricke* & the *Phrigian* ſound, the one did inflame the Souldiers hearts; The other did make meeke and appeaſe them. They had alſo the *Æolian*, *Iaſan*, and *Lidian*, and diuers others which did ſerue to incite or coole the courage of Men. Which diuerſities of ſounds not onely wee, but moſt Nations doe retayne vnto this day. *Reade Gerrads Art of Warre.*

The Drumme was firſt inuented by *Bacchus*, from him it came into *India*, from *India* into *Aſia*, from *Aſia* into *Æurope*, & now is vſed of all *European* Nations: (As the learned *Captayne Bingham* reporteth) in his notes vpon *Ælians Tacticks*. chap. 9. *The antiquitie of the Drum.*

The Souldier then ought to know by the Drumme,

| | | | |
|---|---|---|---|
| 1. *A Call.* | | 5. *A Retreate.* | |
| 2. *A March.* | | 6. *A Battalia.* | |
| 3. *A Troope.* | | 7. *A Batterie.* | |
| 4. *A Charge.* | | 8. *A Reliefe.* | |

For when the commanders voyce cannot extend to the hearing of the company, the Drumme denounceth & expreſſeth the ſame.

The next Chapter ſhewes what the diſtances of Files and Rankes are, which Souldiers muſt know.

## CHAP. XIII.

### *What the diſtances in Files and Rankes are Which Souldiers muſt know.*

THere bee Fiue ſorts of diſtances in Files (ſay ſomme,) and they be theſe that followeth:

Diſtances in Files.

| | | |
|---|---|---|
| The firſt is cloſeſt. | which is, | Pouldron to pouldron |
| The ſecond is cloſe. | | Afoote and a halfe. |
| The third is order. | | Three foote. |
| The forth is open order. | | Sixe foote. |
| The fift double diſtance. | | Twelue foote. |

There is fiue ſorts of diſtances in Rankes ſay they:

Diſtances in Rankes.

| | | |
|---|---|---|
| The firſt is cloſeſt. | which is | To the ſword poynt. |
| The ſecond is cloſe. | | Three foote. |
| The third is order. | | Sixe foote. |
| The fourth is open order. | | Twelue foote. |
| The fift double diſtance. | | Fower & twenty foote. |

Although they be thus ſet downe to be fiue in number, yet moſt Commanders obſerue and teach, as moſt proper, onely three. viz. *Cloſe*: *Order*: and *Open order*: Antiquitie had no more, yet the reſt muſt not be caſhered or ſlighted, for ſome times a commander muſt doe that in a double diſtance, which cannot be done in a ſingle.

Therefore Souldiers are bound to know all diſtances in Files and Rankes, that they may the better execute what their Captayne commaunds.

*The next Chapter ſhewes how a File and a Ranke is diſtinguiſhed for a Souldier to know.*

## CHAP. XIIII.

### *How a File and a Ranke is diſtinguiſhed for a Souldier to know.*

A diſtinction of a File.

A File, is a number of men beginning at one leader and contynuing in order of followers to the laſt man. *Ælian. chap. 4.*

Suidas.

Or thus. A File is a ſequence of men ſtanding one behind another backe to bellie, and conſiſteth commonly of Ten or Eight in depth. The depth is no other then a File, for Rankes ſtretch forth in length, Files in depth.

A diſtinction of a Ranke.

A Ranke is a number of men ſide to ſide, in a right line, ſtretching out in length from one end of the body vnto the other, and is termed the length because it runneth along the Front vnto each wing *Ælian. Chap. 7.*

Or thus, A Ranke is a row of men ſtanding one by another Pouldron

dron to pouldron, or ſhoulder to ſhoulder, their faces being directed all one way.

This diſtinction of Files and Rankes a Souldier muſt know, that when he is bid to double Files, he may not Rankes, and when he is bid to double Rankes he may not Files.

*The next Chapter ſhewes what the fightes are which Souldiers muſt bee expert in.*

## CHAP. XV.

### *What fights they are which Souldiers muſt be expert in.*

THe fights neceſſary for all Souldiers to be expert in are Sixe.

First, to fight aduancing vpon an Enemie.

This is when the Enemie appeares in the vantgard, and they by two rankes a peece march from the body ten paces, and giue fire at the place appoynted. Or when the firſt ranke giues fire (marching ſtill on with the body,) and the nex ranke paſſes through by their right hand, giues fire ſtanding ſtill before them: And ſo ſtill ſucceſſiuely all the reſt in order. *To fight aduancing vpon an Enemy.*

This is like the *Lacedemonian* Countermarch to gaine ground.

Secondly, To fight retyring from an Enemie.

This is when the laſt Ranke *faces about* to the right, giues fire, marches vp to the Front and places themſelues before their File leaders. *To fight vpon a march, retiring from an enemy.*

But if you will maintayne a ſet fight with the Enemie (to gayne a better ground) then it is requiſite you teach them the *Macedonian* Countermarch, making your File leaders to face about and ſtand, the reſt to paſſe through by the right hand, placing themſelues behind their leaders, and ſo meeting your Enemy in the Reare with your beſt men.

Thirdly, To fight Front and Reare with the Enemy.

This is when the middle men face about to the right, and all the Muſkettiers fall in the diuiſion betweene both. *To fight Front & Reare with an Enemy.*

Fourthly, To fight with both Flankes againſt an enemy ſtanding.

This is when the outward File of each Flanke is commanded to face, hauing giuen fire: each File deuideth it ſelfe into two parts, one halfe marches vp to the Front and places it ſelfe in a right line before the firſt File of Pikes. The other halfe marches *To fight ſtanding both Flankes againſt an Enemie.*

marches to the Reare, and places it ſelfe in a right line behind the bringer vp of the ſame File of Pikes: the like doth all the reſt on the contrary Flanke, ſo continuing, halfe the ſhot will bee in the front, the other halfe in the Reare. Then doe but face them to the right and left by deuiſion, and each Flanke will be a battell for the Enemy.

*Captaine Bingham, his exerciſe.*

Fiftly, To giue fire by Flankes vpon the Enemy marching.

*To fight marching both flankes againſt an enemie.*

This is when both their outward Files next to the Enemie makes readie, faces to either hand, giues fire at command, ſtayes till the reſt of all the Files bee cleare of them; Then marches vp by the Pikes, till all the reſt doing the like, bringes them againe to their firſt place.

Or when they giue fire and ſtand, and being (as it were in two Files) the body of Pickes marching, an officer comes, and gathers vp the winges & ioynes them againe in equall front with the Pikes.

*To fight againſt horſe in a ſet battell for the purpoſe againſt an enamy.*

Sixtly, To fight againſt horſe in a ſet battell for that purpoſe. This is when they countermarch their winges into the midſt of the battell, and are impaled round with Pikes, and ſo drawne forth on either ſide vnder the ſhelter of them.

In theſe ſixe fights your Souldiers muſt bee very expert, that they may auoyd all confuſion. And thus much ſhall ſuffice for the Twelue Chapters before mentioned.

☞ The next two Chapters declare what qualities they are which befit Martiall men, and how requiſite it is for them to bee wiſe and politicke to preſerue the liues of their men, and how politicke wiſedome may be attayned, with a briefe Summarie thereof.

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## CHAP. XVI.

### *What qualities they are which befitt Martiall Men.*

THe qualities which befit Martiall men are many, but I will at this time treate but of Eight, and they be theſe, *viz.*

*Silence. Obedience. Secrecie. Sobriety. Valour. Loyalty. Freedome from Bribes. Moderation in expence.*

### I begin with the firſt: *Silence.*

*Silence.*

SIlence was of ſuch veneration amongſt the *Ægyptians*, that they made thereof a God, which with them was called *Harpocrates*: and according to the Greekes *Sigaleon*: him they portratured in the like

likeneſſe of a young childe, who cloſe to his lips held one of his fingers: ſometimes they pictured him without any face at all, all couered ouer with the skin of a Wolfe, on which were depainted as many eyes and eares as could be inſerted thereon, ſignifying thereby that it was needfull to ſee and heare much, and to ſpeake little, in that he that ſpeaketh not, offendeth not. All this is to denote vnto vs the excellencie of Silence, which is commendable in all men, but eſpecially in Souldiers, who muſt rule their tongues and be ſilent, or elſe they will ſoone periſh and come to nought. *Plutarch* ſaith that there is no danger in ſilence. *Homer* highly commendeth it in the *Grecians*, in his deſcriptions of their fights with the *Troians*. His words be theſe: *Auguſt. de ciuit. Dei, li. 18. cap. 5.* *Plutarch* in the life of *Seneca*.

*The Captaines marſhall out their troopes, ranged in goodly guiſe,*
*And forth the Troians pace like birds, which lade the aire with cries.*
*Not ſo the Greekes, whoſe ſilence breathed flames of high deſire,*
*Feruent in zeale to backe their friends, on foes to wreake their ire.*

And in another place ſpeaking of the *Grecians*;

*You ſurely would haue deem'd each one, of all that mighty throng*
*Had beene bereft of ſpeech, ſo bridled he his tongue.*

Thus much of Silence. The next qualitie for a Souldier is Obedience.

*Obedience* is the Queene of vertues, and crownes her followers with the wreathes of honour. It effecteth much with few, and gaines the victory ouer multitudes. Therefore let Souldiers obey their Commanders, for without Obedience nothing can be done. *Obedience.*

*Paulus Æmylius* being to obſerue the cuſtome of the *Romans*, and to make an Oration of thanks vnto the people for chuſing him Conſull, in his Oration told them, That if they had any truſt or confidence in him, or thought him a man ſufficient to diſcharge his place, that then they ſhould not ſpeake nor meddle in any matter that concerned his dutie and the office of a Generall, ſauing only that they would be diligent without any words to doe whatſoeuer he commanded, that ſhould be neceſſary for the warres and ſeruice they tooke in hand. All which (ſaith *Plutarch*) the *Romans* obeyed, and by yeelding vnto reaſon and vertue, came to command *Plutarch* in the life of *Æmylius* 250.

mand all other, and to make themſelues the mightieſt people of the world. And indeed they were the moſt obedient to their Commanders of any; inſomuch as a certaine *Numidian* asking young *Scipio* how he would conquer *Carthage*, *Scipio* vpon a hill pointing with his finger to his Souldiers below, anſwered him thus: *With theſe I will conquer Carthage; for if I ſhould bid them from hence caſt themſelues downe headlong, know they will doe it.* How ſeuerely the Conſuls did puniſh diſobedience in the campe, may appeare by the rigorous puniſhment which *Manlius Torquatus* did execute vpon his ſonne *Titus Manlius*, commanding his head to be ſtricken off in his owne preſence, for hauing paſſed his command in ſallying forth to fight with *Geminius Metius* Captaine of the *Tuſculans*, who gaue him the defie and challenge. Nothing auailing the poore Gentleman in hauing ouercome and ſlaine his enemie, nor the whole Armies ſupplications and intreaties. The like rigour vſed *Poſthumius Tiburtus* againſt his ſonne *Aulus Poſthumus*, at his returne from his conquered enemie. All this to ſhew the excellencie of obedience, which the Prophet preſers aboue ſacrifice. Thus much of Obedience. The next qualitie for a Souldier is Secrecie.

Examples of rigorous puniſhment for diſobedience.

1 Sam. 15. 22.

*Secrecie.*

*Secrecie* is a quali ie appropriated to none but wiſe men; for a foole hauing heard a ſecret, trauelleth as a woman with childe vntill he haue diſcloſed it; but a wiſe man keepeth it cloſe in his breaſt, and when any goes about to commit a ſecret vnto him, he will ſeeke all meanes to auoid it. King *Lyſimachus* as he aduiſed and talked vpon a time with *Philippides* (the Comicall Poet) a friend and familiar of his, he ſaid vnto him, *What wouldeſt thou haue me to impart vnto thee of all that mine is? Euen what it ſhall pleaſe you Sir* (anſwered the Poet) *ſo it be none of your ſecrets.*

*Anacharſis*, being inuited one day and feaſted by *Solon*, was reputed wiſe, for that being aſleepe, he was found and ſeene holding his right hand to his mouth, and his left vpon his priuities and naturall parts. Hence *Plutarch* inferres this, That he had good reaſon ſo to think, becauſe the Tongue required and needed the ſtronger bridle to reſtraine it, being a hard matter to reckon ſo many perſons vndone and ouerthrowne by their vntemperate and looſe life, as there haue beene Cities and mighrie States ruinated and ſubuerted vtterly, by the reuealing and opening of ſome ſecrets. Therefore let all men ſtriue to attaine this vertue of ſecrecie; eſpeci-

*Plutarch* in his Morals.

ally Souldiers, for by their ouer-much babling, they may be an occaſion of the ouerthrow of themſelues and others.

A ſtrange accident did happen to the City of *Athens*, (which *Sylla* did beleager) through the lauiſhneſſe of certaine vnbrideled tongues. Certaine old fellowes being met in a Barbers ſhop within the City of *Athens* (being blabs of their tongues) chatted it out in their talke together, that a certaine quarter of the Citie, named *Heptacaleon*, was not ſufficiently guarded, & therefore the Towne in danger to be ſurpriſed, by that part; which talke of theirs was ouer-heard by certaine Eſpies, who aduertiſed *Sylla* ſo much, whereupon immediately he brought all his Forces to that ſide, and about midnight gaue an aſſault, made entrie, and went within a very little of forcing the City, and being Maſter of it all; for he filled the whole ſtreet, called *Ceramicum*, with ſlaughter and dead carkaſſes, in ſo much that the channels ran downe with bloud. A fearefull example. *Plutarch.*

*Plutarch* ſaith, That *words haue wings, and when they flie out they cannot be recalled backe againe.*

*Symonides* ſaith, *A man may repent many times for words ſpoken, but neuer for a word kept in.* The Kings of *Perſia* did puniſh with death the lauiſhneſſe of the tongue. This made the *Perſians* famous for ſecrecie.

*Quintus Curtius* reports thus of them, *Alexander* the Great, ſaith he, wrought all the wayes he could, to obtaine knowledge where *Darius* was become, and into what Countrey he was gone, and yet could not get the intelligence; by reaſon of a cuſtome among the *Perſians*, which were wont with a maruellous fidelity to keepe cloſe their *Princes* ſecrets, in the vttering whereof, neither death nor hope of reward could cauſe them to bring forth a word, there being (in thoſe parts) not any goodneſſe looked for at any mans hands, that hath not the gift of ſecretneſſe, whereof Nature hath giuen a facillity in man. Thus much of Secrecie. The next vertue required in a Souldier, is Sobriety or Temperance.

Sobriety is a great vertue, and greatly to be accounted of all men, for it extinguiſheth Vice in the cradle, and ſtifleth it in the ſeed. It is the mother of health, & an aſſured medicine againſt all maladies, and that which lengtheneth a mans life. *Socrates* by Sobrietie had alwaies a ſtrong body, and liued euer in health; whereas *Alexander*, by his drunkenneſſe, dyed in the flower of his age, though he were *Sobrietie.*

better borne, and of a founder constitution than *Socrates*.

All the greatest Personages of the world haue beene Sober.

So was *Cyrus* the elder, so was *Cæsar*, so was *Iulian* the Emperor.

Therefore let all Souldiers be sober, and embrace Sobriety, for it will make them as Kings and Princes to gouerne their passions, and to bridle their insatiate appetite. To Sobrietie let them adde Temperance.

*Temperance.* Temperance is a rule that sweetly accommodateth al things vnto Nature, Necessity, Simplicity, Facility, Health, Constancie. Temperance will weane their soules from the sweet milke of the pleasures of this world, and make them capable of a more solide and soueraigne nourishment. These two will highly aduance them in the fauour of their Generall, and raise them in time to great preferment, whereas drunkards and vntemperate persons are contemned of all men, and no matter of importancie to be committed vnto them. The *Turkes* are famous for their Sobriety. A certaine Gentleman, at his returne from *Constantinople*, did declare vnto the Earle of *Salma*, that he had seene foure miracles in the *Turkish* Dominions; which was, first an infinite Armie almost without number, consisting of more than foure hundred thousand men: Secondly, that amongst so many men hee saw not one woman: Thirdly, that there was no mention made of wine: Lastly, at night when they had cried with a high voice, *Alla*, which is *God*, there continued so great a silence thorow the whole Campe, that euen in the Paulsions they did not speake but in a low voice. A thing worthy to be admired and imitated, though from *Turkes*. The next Qualitie required in a Souldier is Valour.

Reade *Garrards* Art of Warre.

*Valour.* Valour is the greatest, the most generous and heroycallest vertue for a Souldier of all other, it consisteth in the stoutnesse of his heart, in the resolution and stayednesse of his minde, grounded vpon the dutie, the honesty, and iustice of the enterprise, which resolution neuer slacketh whatsoeuer hapneth, vntill he haue valiantly ended the enterprise, or his life. Here is Valour, let Souldiers striue to be thus valiant: some doe seeke this vertue in the body, and in the power and strength of the limmes. But they are mistaken, for it is not a qualitie of the body, but of the minde, a setled strength, not of the armes and legs, but of the courage. This Valour is *Philosophicall*, not altogether humane, being an impregnable bulwarke, a compleat armour to incounter all accidents, arming a man against his

They terme it.

his owne aduerſe fortune, and making him to brooke the conſtancy and vertue of his enemy, containing Magnanimity, Patience, and other chiefe heroicall vertues: All other helps are ſtrange and borrowed: ſtrength of armes & legs is the quality of a Porter; to make an enemy to ſtoope, to daſſe his eyes at the light of the Sunne, is an accident of Fortune. *Peter Charron of Wiſdome, Lib. 3. pag. 499.*

He whoſe courage faileth not for feare of death, quelleth not in his conſtancy and reſolution, and though he fall is not vanquiſhed of his Aduerſary (who perhaps may in effect, be but a baſe fellow,) but of Fortune: and therefore he is to accuſe his owne vnhappineſſe, and not his negligence; *The moſt valiant are oftentimes the moſt vnfortunate.* Seeing it is ſo; Let no man be diſheartned, eſpecially a *Souldier*, ſeeing he muſt be brought vnto ſome honourable enterpriſe, and therefore not to aduenture, is cowardneſſe, to aduenture on, valour, be the euent what it will. Many are accounted valiant, who haue no ſparke of true Valour in them; ſuch are all our *Thraſonicall Braggadoſhes, Ragamuffin Rorers*, who will quarrell with any man they meet with for the Wall, and ſend their challenges abroad as oſtentations of their Valour. But ſuch are not to be dealt withall, being but raſh men, baſtardly Valorous, as they call it. True Valour, though it be Humane, is a wiſe Cowardlineſſe; a Feare accompanied with foreſight to auoid one euill by another: and ſuch men as are thus valorous, will not venture their life vpon any ſleight occaſion. Theſe are wiſe and are to be commended; the other vnwiſe, and are to bee diſcommended. *Cato* the elder, hearing many to commend a hare-braind fellow for his Valour, wittily taunted the applauſers thus: *My friends* (quoth he) *I wonder why you ſhould eſteeme Valour ſo much, and Life ſo little.* *Plutarch* againſt heady Raſhneſſe ſpeaketh to this effect, and ſaith; That when King *Pyrrhus* ſent his Herald vnto King *Antigonus*, to challenge him to fight, *Antigonus* made him this anſwer, That he made Warres as much with *Time* as with *Weapons*; and if *Pyrrhus* were weary of his Life, there was enough open to put himſelfe to death. Thus you ſee how heady Raſhneſſe is to be contemned and auoided. But this doth no whit impeach Valour, for Valour executed in fit time and place, hath produced wonderfull effects. *Quintus Curtius* ſaith of *Alexander*, that hee got the Victory at *Arbella*, more by his owne Vertue than by any Fortune; and that with Valour and hardneſſe more then through *Peter Charron of Wiſdome, Lib. 3. pag. 500.*

*Plutarch* in the life of *Coriolanus.*

any aduantage of ground. *Plutarch* saith of *Caius Martius*; That by his meere Valour and manhood, he tooke the City of *Corioles*; and after was the cause of the Consul *Cominius* victory against them, which came to the rescue of it. For the *Volsces* (fearing the taking of the City) came from all parts of the Countrey to saue it, and had diuided themselues into two parts, to hold the *Romanes* play in two seuerall places.) Therefore *Martius* hauing taken their City, left the spoile thereof to his obstinate Souldiers which stayed behind, and with a few that willingly offered themselues to goe, he went to aide the Consul *Cominius* against the rest. When he came he asked him how the Order of the Enemies Battell was, and on which side they had placed the best fighting men. The Consul made him answer, that he thought the Bands which were in the Vaward of their Battell, were those of the *Antiates*, whom they esteemed the warlikest men, and which for courage would giue no place to any of the Hoast of their Enemies. Then prayed *Martius* to bee set directly against them; the Consul granted him, greatly praising his courage. Then *Martius*, when both the Armies came almost to ioyne, aduanced himselfe a good space before his Company, and went so fiercely to giue charge on the Vaward that came right against him, that they could stand no longer in his hands, he made such a lane through them, and opened a passage into the Battell of the Enemies. The *Romanes* preuailing against their foes, besought *Martius* that he would returne to the Campe, because they saw he was able to doe no more, hee was already so wearied with the great paine he had taken, and so faint with the great wounds he had vpon him. But *Martius* answered them, that it was not for Conquerors to yeeld, nor to bee faint-hearted; and thereupon began afresh to chase them that fled, vntill such time as the Army of the Enemies was vtterly ouerthrowne, and numbers of them slaine and taken prisoners. The next morning betimes, *Martius* went to the Consul *Cominius*, who highly commended him for his Valour, and proffered him many gifts, but *Martius* refused all. Therefore the Consul did order and decree, that he shou'd henceforth be called *Coriolanus*, in lieu of the noble seruice he had done, & for his Lion-like courage.

Thus much of Valour.

*Loyalty.*

The next Vertue required in a Souldier is Loyalty. Loyalty is a transcendent Vertue, and passeth my power to expresse. It consisteth

fisteth in the faithfulnes of Subiects to their Prince, of Souldiers to their General, of one friend to another. For without faith no friendship. Faith is the band of all humane society, the foundatiō of all Iustice, & aboue all things ought to be religiously obserued. The *Romanes* were wont to exact it from their Souldiers by an oath, the forme whereof (in *Vegetius* time) did run thus: *We sweare by God the Father, by Christ his Sonne, and by the Holy Ghost, to do all things valiantly which the Emperour or Prince doth command vs; we will neuer forsake the warre, neither refuse death for the Romane Common-wealth.* This shewes what manner of man a Souldier should be, loyall and faithfull, such a one by nature, not by Arte or obligation; therefore let all Souldiers striue to attaine this excellent vertue of Loyalty, which will so arme them against all the temptations of the Enemy, as he shall neuer be able to make them Traitors. What Souldier would become a Traitor to betray his Generall or Captaine into the hands of his Enemy, if he did consider the penalty of the same; it may bee from him that sets him on worke? I will instance it in the *Argyraspides*. The *Argyraspides* were old Souldiers of *Macedon*, who did deliuer their good Captaine *Eumenes* aliue into the hands of *Antigonus*, his deadly enemy. But *Antigonus*, who set them a worke, commanded euery mothers sonne of them to be slaine in recompence of their Treason, (saith *Plutarch* in the life of *Eumenes*.) Treason is a horrid fact, and the iustice of God will not let it passe vnpunished, be the committer neuer so great: I will instance it in *Pausanias*.

*Vegetius lib. 2. cap. 5.*

They loue the Treason but they hate the Traitor.

*Plutarch* in the life of *Eumenes*.

*Plutarch* in the life of *Pausanias*.

This *Pausanias* was Generall of the *Lacedemonians*, when the *Persians* ouer-ran *Greece*, and wasted all the Country before them, he receiued of *Xerxes* King of *Persia*, fiue hundred Talents of gold, promising him to betray *Sparta*: but his Treason being discouered, *Agesilaus* his father pursued him into the Temple of *Minerua*, called *Chalciacos*, where he fled for Sanctuary, where he caused the doores of the Temple to be mured vp with bricke, and famished him to death: his mother tooke his corps, and cast it forth to the dogs, not suffering it to bee buried, saith *Plutarch* in the life of *Pausanias*.

These examples being set before their eyes, will not only make them to detest Treason, but to become more faithfull vnto their Commanders.

Of all Souldiers none euer were more faithfull to their Commanders

manders than the Romans, ye shall not read in any History of any faithfuller Souldiers than they haue beene.

When their Consull *Crassus* was endangered by the Parthian Arrowes, which flew thicke about his eares, they did compasse him about, and brought him into the middest of them, then covering him round with their Targets, they told him, That neuer Arrow of the Parthians should touch his body, before they were all slaine, one after another, fighting it out to the last man in his defence.

*Plutarch* in the life of *Otho* the Emperour.

*Plutarch* reports a more admirable act of theirs than this. The Emperour *Otho* (saith he) was forsaken of all his Captaines, who had yeelded themselues to *Vitellius*, the new Emperour, his Souldiers notwithstanding forsooke him not, neither went they to submit themselues to their enemies the Conquerours, neither tooke they any regard of themselues to see their Emperor in that despaire, but all ioyntly together went vnto his lodging and called for their Emperour; when hee came out, they fell downe at his feet; prostrated thus on the ground, they did kisse his hands, with the teares running downe their cheekes, and besought him, not to forsake and leaue them to their enemies, but to command their persons, whilest they had one drop of blood left in their bodies to doe him seruice:

☞ Then one of the poore Souldiers, drawing out his sword, said vnto him, Know, O *Cæsar*, that all my Companions are determined to dye in this sort for thee; and so slew himselfe.

These were faithfull and loyall Souldiers, worthy to bee remembred to all posterities: They were constant to their friends, faithfull to one another; not refusing death for the Romane Commonwealth.

Let all Souldiers imitate them in faithfulnesse.

Faithfull Souldiers are a Captaines bulwarke.

*Cæsar* was safer in the Campe then in the Senate.

Thus much of loyalty.

The next quality required from a Souldier, is freedome from bribes.

Free from bribes.

It is a dishonourable thing for a Souldier to receiue a Bribe; and it is the more dishonourable, because the law of Armes doth forbid it: wherefore doth the law of Armes strictly forbid it with a penalty to the same, but because those men, whose nature is most prone

prone to take bribes, are the most fittest to be made Traytors? On them the enemy will lay golden hookes, to draw them to his purpose, vpon any occasion. Thus *Xerxes* dealt with *Artemius*, borne at Zelbia, who by gold was to corrupt the Græcians, to make him way into Greece. But *Artemius* was thereupon noted of infamy, not alone, but his children, with their posterity after. *Plutarch* in the life of *Themistocles.*

Thus he dealt with *Pausanius*, Generall of the Lacedemonians, to whom he gaue fiue hundred Talents of gold, to betray *Sparta* into his hands: but *Pausanius*, being too much gorged with gold, was mured vp in a Temple, and famished to death, as I haue already declared. *Xerxes* corrupted *Pausanius* with 500 talents of gold to betray Sparta. *Plutarch* in his Morals, and in the life of *Pausanius.*

Good reason therefore it is, that the law of Armes should so strictly forbid the taking of bribes, seeing the whole Army may be endangered thereby. And the law of Armes doth likewise include all acceptance of gifts, as vnlawfull for any to receiue of a professed enemy, that is, or hath beene, or may be guessed at to bee hereafter, whether they be giuen him in lieu of his desert, or to recompence him for his Ambassage; he must not, I say, accept them of him, for feare of bringing himselfe into danger. Haue not many bin brought into suspition by it? Haue not some lost their liues for it? Read Histories, peruse this example.

The Athenians sent their Ambassadors (who were Souldiers) to *Artaxerxes*, King of Persia, to fulfill the desire of the King, and to grant him peace: The King was so pleased therewith, that he entertained them royally, and sent them backe againe with many gifts; but when they were returned home, they were deseruedly checked by their State and Communalty, who had them all in suspition; and some had much adoe to cleare themselues. Among them was one *Timagoras*, who had receiued of the King of Persia, fourescore milch Kine, for the peale, and other presents, with a great deale of gold and siluer, him the Athenians condemned to dye, and neither wealth nor friends could saue his life. This should make a Souldier to beware how he takes gifts or presents from an enemy, least he lose his life, or incurre the ill will of his Prince, or be of no repute among men. *Plutarch* in the life of *Pelopidas* pag. 302.

What made *Pelopidas* to be so well reputed of among the Thebans? but because he refused the gifts and presents which the King of Persia offered him? What made *Plutarch* so highly to commend *Manius Curius*? but because he refused the gifts which the Sam- *Plutarch* in the life of *Pelopidas* pag. 303.

nites sent vnto him by their Ambassadors? This *Manius Curius* was a Romane and had triumphed thrice, being the greatest man of Rome in his time, hauing subdued the mightiest nations and people of Italy; and driuen King *Pyrrhus* also out of the same; yet himselfe dwelt in a little farme, hauing a small patch of ground belonging thereunto, being therewith contented, and manuring the same with his owne hands: thither notwithstanding, after his three triumphs, the Samnites sent their Ambassadors to visit him, who found him by the fireside, seething of Parsnips, and presented him a maruellous deale of gold from their State and Communalty; but *Curius* returned them againe with their gold, and told them, That such as were contented with that Supper, had no need of gold or siluer; and that for his part, he thought it greater honour to command them that had gold, then to haue it himselfe.

*Plutarch* in the life of *Marcus Cato.*

They who will immitate this man, shall inherite his commendations: I conclude with this admonition to all Souldiers.

Let them not receiue any thing from the enemy, either gift or letter, or any such thing; no, though it be from their owne fathers, without the license of their Generall or Captaines; if they doe, they will bee wonderfully suspected, and in danger, not onely of their credits, but also of their liues.

*S. Trussill*, in his Souldiers plea.

The next quality required in a Souldier, is *Moderation* in Expence.

Moderation in expence is not onely profitable, but commendable. Therefore let Souldiers be moderate in expence, rather sparing than wasting.

Moderate in expence.

The ancient Romans were commendable for this, the halfe of that which was giuen them in the warres, they set apart by their Standards, there to be kept, lest through excesse and ryot, or the getting of vaine things, it might bee wasted by themselues or others; but being by their Standards they knew it safe. This made them neuer to forsake their Standards, but rather sticke to them: so when they came home from the warres, they brought that with them that was able to maintaine them. The next Chapter sheweth what the wisdome and policy is which ought to bee in euery Commander.

CHAP.

## CHAP. XVII.

*Of Wiſdome and Policy; the vſe of it; how it may be attained: with a briefe Summary of ſtratagems and policies, pertinent for theſe times, diuulged for ſuch as haue the command ouer thouſands: I meane, for young Commanders, not old Soldiers.*

VVIſdome and Policie is fit for euery Souldier, but more proper for thoſe Commanders before mentioned; therefore they muſt ſtudie to get wiſdome and policy, for it is the onely meanes, next vnder God, whereby they may preſerue their owne liues, and the liues of their Souldiers. If a Captaine bee void of wiſdome and learning, Martial diſcipline wanteth her greateſt ſtay; courage proueth raſhneſſe, and policy will be but weakely ſupported. Learning in a Souldier (ſaith *Vegetius*) is an Armour of neuer tainted proofe, and a wounding Dart vnreſiſtable: Therefore let Soldiers, if it be poſſible, ſtudy to attaine to learning: learning is obtained by induſtry and inſtruction, as policy and wiſdome by experience. Of wiſdome & policy, the vſe of it, and how it may be attained. &c.

The way to attaine wiſdome and Policy, is to be frequent in the reading of Hiſtories; eſpecially of ſuch Hiſtories as are ſtored with worthy ſtratagems, and the braue exploits of worthy Generals: There young Commanders ſhall finde ſtore of examples, and be taught to obſerue euery one of theſe particulars; Read *Xenophons* Hiſtorie of *Cyrus* Warres. Read *Frontines* booke of Stratagems, now extant, and commonly ioyned in one volume with *Vegetius*. Read *Plutarchs* liues, the Turkiſh Hiſtory, and many others; eſpecially the Chronicles of euery Nation now extant in Engliſh.

1 When they are to take a iourney, and to make warre with an enemie in his owne Countrey, they muſt by all meanes get aduertiſement, by intelligencers, of all the difficult paſſages of the ſame, the ſhortneſſe of the waies, the turnings, the mountaines, and all the riuers that are therein, leſt in going they ſuffer inuaſion of the enemie, to their detriment, or finall deſtruction: but being preadmoniſhed, they are halfe armed, and preuent the danger with little loſſe.

2 When they are prepared, and ſetting forth to march, there muſt be this warineſſe and heed taken that it be not knowne or diuulged abroad vnto what places they goe, nor by what waies they meane to paſſe, for that iourney is taken in hand without feare,

which the enemy doth not so much as once suspect.

The two famous Souldiers of *Rome* and *Greece*, which shot like two thunder bolts into the West and East, and filled the whole world with the fame of their Victories, are renowned for nothing more then their celerity in doing and preuenting the very report of their comming.

They who would arriue at the Port of Victory, and by her gates enter the Tower of Fame, must keepe their intentions secret.

Old *Metellus* being importunated by an insinuating friend of his touching the army, and setting forward of some expedition, answered him thus: If I wist (quoth hee) that my shirt which is next my skin knew this my inward intent and secret purpose, I would put it off and fling it into the fire.

*Vegetius lib 3.* The old men of warre (saith *Vegetius*) had in their Legions the badge and signe of the *Minotaure*, that as he was said to be hid in the innermost and most secret place of the Labyrinth, euen so the intent of the Captaine should be kept secret and hid, therefore it must be kept close, vnto what places and by what wayes they meane to passe forth. But because Spies sent out on the other party doe either see or suspect which way they are intended to goe, and many times there wanteth not Runnagates or Traitors. In the next place it shall be declared how these things at hand may be preuented and resisted.

3. When they are vpon their march, they must send most trustie and fine witted men, with the best tried horse, which must search the places thorow which they must take their iourney, before and behinde, on the right hand and on the left hand, lest the enemie goe about to set an ambushment, and lie in wait to deceiue them.

4. When they haue discried an Ambush, they must compasse the same about politikely; so it shall suffer more perill and danger than it went about to doe.

5. When they approach nigh vnto the enemie, they must be inquisitiue to know what manner of man their aduersarie is, what his Companions are and Leaders, whether they be rash and hastie, or warie and circumspect, whether they be hardy, or fearefull, cunning in the feats of warre, or such as are wont to fight at all aduenture; whether they excell or exceed them in number of men, or munition and fence of armour; whether they can doe more with footmen, or horsemen; with Pikemen, or Musquetiers; whether by nigh,

night, or in the dawning of the day, or in the time of repast, their custome be to assaile their wearied enemies. Then to debate and treat of their owne power, what may be done in this case; whether it be more profitable to prolong the vrgent necessitie of battell, or to fight it out of hand. If they know themselues to haue the better Horsemen, the better Footmen, the better Souldiers, the better furnished in many things, let them not deferre the conuenient and fit occasion of fighting. But if they perceiue their enemies to be the better, let them auoid the open and set battell, for a few in number and weake in strength, oftentimes vnder good Captaines haue obtained the victory, by sudden inuasions and lying priuily in war, which they may doe, taking time.

6. When they are resolued to aduenture a set battell with the enemie, they are first to sound the mindes and dispositions of their Souldiers, whether they stand affected to fight or no, (it being as they would haue it) they must begin to forecast how to get the Sunne, the Wind and Dust, in the face of the enemie. The higher ground likewise, to the intent the enemie may fight both against them and the place; for these are not the least meanes of obtaining the victorie.

7. When they hope for victory through Footmen, against the Horsemen of their enemies, they must chuse ruffe places, vneuen, and full of hils. But if they looke to gaine the victory through Horsemen, against the Footmen of their enemies, they must chuse such places as be indeed somewhat higher, but plaine and open, encumbred neither with woods nor fennes.

8 When they haue cunningly incompast the battels of their enemies, they must leaue them some way whereby they may flie, for if a passage to depart away be once opened, as soon as the minds of all doe agree to runne away; they are slaine and murdered like beasts. Neither is there any danger to pursue them, when they haue flung downe their weapons and will fight no longer: but being so inclosed, that they haue no way to flie, they fight stoutly, and become desperately desperate, because they looke for no saferie or life; so you haue no oddes at all, but are both indifferent alike. For they are as couragious and as desperate to fight as you, rather more, by the occasion. Therefore young *Scipio's* counsell is to be followed: The way whereby the enemie may flie must not bee fortified.

9 When they are not resolued to fight, but to depart away from the enemie, the Souldiers must not know that they doe it to shunne battell, but they must bee brought in beliefe that they are called back for this policie: That the enemie may be allured vnto a more conuenient place, that he may be the more easily vanquished and intrapped by them. This they must not faile to doe, (for *Vegetius* saith) they will be readie to flie, if they perceiue their owne Capaines to despaire.

*Vegetius lib. 3. cap. 21.*

10 When their enemies doth perceiue their flight, then their care must be to send some before to possesse the places of greatest aduantage which the enemie doth couet, that the rest may the better passe in safety, and the enemy be frustrated of his purpose. Others behind must lie in ambush to intrap the enemy who comes on with boldnesse, no whit suspecting this policy. The rest must be preadmonished to be euer in readinesse, lest the sudden cõming of their enemies make them fearefull:

11 When they are in feare to bee inclosed by the number of their enemies, they must either seeke some place of naturall defence, or make the place so by art. I will explaine both by examples.

How to choose a ground to fight with an enemie, when you feare to come into the champion to be inclosed by his number.

*Agesilaus* being in *Ægypt*, and hauing to do with a great multitude of *Ægyptians*, of whom he stood in feare of, to abide them battell in the champion, by reason of their multitude, did thus: He brought his men into the field. One while hee made as though hee fled, and inticed them to follow him; suddenly againe he would turne this way, and that way, in fine he brought all this multitude into a strait sluce walled about on either side, with great broad ditches full of running water, so that euen when they were in the middest of it, he suddenly stopped their passage with the front of his battaile, which he cast to the breadth of the sluce, and thus made the number of his fighting men equal with the number of his enemies, who could neuer compasse him in behinde, nor flanke him on the sides. This he did by choosing a place fit for his purpose.

*Plutarch* in the life of King *Agesilaus.*

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How to fortifie a place by art.

The place may be helped by art, in case it be otherwise too open, and fit for the enemy, that abounds in number, to incompasse them on euery side.

So *Cæsar* [a] being to fight against multitudes of *Gaules*, drew a deepe Trench on both the Flankes of his army, to secure it from the charge of the enemie. The like did *Sylla* [b] against *Archelaus*, the Generall of *Mithridates*, in the battell of *Orchomene*, and both of them

[a] *Cæsar. de bello Gallico lib. 2. 36. & lib. 3. 23.*

[b] *Plutarch. in Sylla, & Appian. in bello Mithridatico.*

them ſo ſecuring their armies from circumuention, became Maſters of the Field, and Conquerours of their enemies. Of latter times *Iohn Huniades* the *Hungarian* [c] King, being to fight againſt the huge armie of the *Turke*, gained a noble battell againſt them, by placing his armie on the one ſide againſt a Fenne, and incloſing it on the other ſide with his Waggons.

[c] *Turkiſh Hiſt.* 297. §. 2.

12. When they cannot preuaile againſt the Enemy by ſtrength, then let them miniſter and breed cauſes of diſcord amongſt their Souldiers; for no Army, though it be very little, can quickly be deſtroyed of the Enemies, except it be conſumed with priuate diſſentions and hatred within it ſelfe. This is practiſed to this day, and is tollerated by our chiefes of Warre, who prefer policy before ſtrength, therefore let it be followed. The old *Spartan* that had conquered by policie, offered an Oxe; but he that preuailed by force, offered only a Cocke; becauſe the greater ſacrifice of thankfulneſſe, was due to the gods from him, for the one; and the greater praiſe and reward was due vnto him, from the State for the other. But this is the greateſt glory of all to driue out the naile of their Enemies practiſe, with a ſtronger of their owne, and to blow him vp in his owne Mine. Policie againſt force deſerueth much, and preuaileth often; but by Stratagem to preuaile againſt Policy is euer excellent. Behold it in this.

The Souldiers of *Ferdinand*, plotted with ſome of the *French* Garriſon in *Giſon-Caſtle*, neere *San-Seuerino*, to betray the place vnto them: the *French* entertained the motion, and aſſigned an houre, and the manner, for the execution: In the meane while, they acquainted the Gouernour. The *Arragoneſes* came at the time appointed; found a Port open, and enter; they were taken in the trap; ſeuen hundred, part horſe, and part foot, were ſlaine on the place; the reſt were taken priſoners. Thus Stratagem did preuaile againſt Policy: Stratagem and Policie are of great force, and in Warre may be lawfully vſed.

It is vſuall and allowable by the Law of Armes (ſaith Sir *Robert Dallington*) for a publique and profeſſed enemy to attempt that by ſtratagem, fraud, or ſuborned treachery, which cannot be got by fine force without long time, vttermoſt danger, and extreame charge, for this way the purchaſe is ſooner made and at leſſe rate. Therefore let them vſe all ſtratagems and policies that may be to circumuent and ouerthrow an enemy; let them vpon fit occaſion

Sir Rob. Dall. in his Aphoriſme, chap. 87.

corrupt

corrupt the enemies men with money; let them by cunning meanes and fained letters cause the enemies Captaines to be suspected; Let them bring the Generall himselfe into more dislike, if hee bee disliked of his Souldiers: So they may bee rid of him by policie, whom they could not be rid of by force. I will shew you the euents of all these by presidents.

The first example of presidents, shewing how to corrupt the Enemies men with money.

*Monsieur Trimouille, Monsieur de Ligny*, and *Iohn Iaques Trisitio*, being to warre with *Lodowick Sforza* Duke of *Milan* in the behalfe of *Lewis* the twelfth the French King, thought with themselues there was no quicker way to end the Warre than to corrupt *Lodowicks* Souldiers with money. He had entertained many *Swissers* into pay, and these *Swissers* were valiant men of their hands, but very couetous, and easie to be corrupted with gold: therefore they sent priuily to the Colonels of the *Swissers*, profering them great summes of money to forsake *Lodowicke*, or to betray him into their hands. They being tickled with these proffers, stirred all the rest to mutiny, taking their occasions that their payes were not performed at the iust dayes that were promised. The Duke ran to the stirre in person, bringing forth vnto them all his siluer, plate and vessels, desiring them to rest contented but till the money came from *Milan*, yet they would not yeeld, but said they would depart suddenly into their Countrey. The Duke not being able neither with prayers, nor with teares, nor by infinite promises to pacifie any whit their barbarous disloyalty, recommended himselfe wholly vnto them, to the end that at the least they would lead him to a place of safety. But because they had contracted with the *French* Captaines, to goe their wayes, and not to lead him with them, being not willing to grant vnto his full demand, yet they consented that he should march away amongst them, taking the habit of one of their footmen; and so, if he were not knowne, to saue himselfe by the helpe of his fortune. The which conditions being accepted of him, for a last necessitie, was not sufficient for his safety: for that marching by direction, through the midst of the *French* Armie, he was knowne by the diligent espiall of such as were assigned to that charge; or rather disclosed by the *Swissers* themselues, as he marched in a Squadron of Foot, attired and armed in all points as a *Swisser*, and was by that meanes made prisoner. Here you see the *French* Pistolets could doe more than their men at Armes; ouercomming him who stiled himselfe

*Guichiardin. lib.3 pag.108.*

*Guichiardin. lib.3. pag.108.*

the

the ſonne of Fortune. From theſe acute and politiqûe *French*, we take our next preſident or example by fained letters to cauſe our enemies Captaines to be ſuſpected.

*Burbon* and *Triuultio* the King of *France* his Generals, being beſieged and very hardly diſtreſſed within *Milan* by the Emperor *Maximilian*, deuiſed this policie to free themſelues: They ſent a ſeruant of *Triuultio's* (who ſpake the *Swiſſers* tongue perfectly well) with fained letters vnto the Captaines of that Nation, then ſeruing in *Maximilians* Campe, thereby to make them to be ſuſpected and doubted; the which fained meſſenger being taken by the Sentinels and Watches, cunningly (like *Sinon* of *Troy*) humbly beſeeched them his life and pardon, and that he would deliuer them certaine things, which he had to deliuer to the Colonels and Captaines of the *Swiſſers*: the which being granted him, hee drew out of his ſhooe the deuiſed letters, which hee carried to cauſe a ſuſpition to grow vpon theſe Captaines: the which being ſeene and read by the Emperor, holding for certaine their contents to be true, and miſtruſting ſome treaſon, as they had before vſed vnto *Lodowicke Sforza*, raiſed preſently his Campe, and withdrew himſelfe with leſſe conſtancie and credit, then to his honour and reputation was conuenient.

The ſecond example or preſident, ſhewing how by cunning meanes and fained Letters, wee ſhall cauſe our enemies Captaines to be ſuſpected.

Here was a way made without a golden bridge: Here was a fetch fit for a *Carthaginian Haniball*: from whom we take the laſt preſident or example, how to bring our enemies Generall into further diſlike, by adding fuell to the former fire.

*Haniball* being in *Italy* did ſuch hurt to the *Romanes*, as they were almoſt at their wits end, not knowing what to doe, nor what Conſull to chooſe: at length they ſent againſt him *Quintus Fabius Maximus*, who was both their Dictator and Generall; one both skilfull and politique, and by delay meant to prolong the Warre, ſo to haue wearied *Hanibals* ſtrength and power out (for hauing increaſed his pouerty by his long ſtay, ſpending his owne ſtocke, he ſhould at laſt haue beene forced of his owne accord to haue forſaken *Italy*, to the great glory of this man,) who by policy and wiſdome, might haue beene ſaid to haue ouerthrowne *Haniball*; for this he was deſpiſed of the *Romanes*, and counted a coward, and confronted by them: But *Haniball* moſt of all feared him, and therefore craftily put this tricke vpon him.

The third example or preſident, ſhewing how to bring a Generall into further diſlike then he was in before.

*Hannibals* craftineſſe against *Fabius.*

Hee commanded his Souldiers, when they came neere any of *Fabius* lands, that they ſhould burne and deſtroy all round about them, but gaue them charge in no wiſe to meddle with *Fabius* lands, nor any thing of his; and did purpoſely appoint a Garriſon to ſee that nothing of *Fabius* ſhould miſcarry nor take hurt. This was ſtreight carried to *Rome*, which did wonderfully incenſe the people againſt him, by the meanes of *Metellus* their *Tribune*, who made them an Oration, in which he taxed him no more of Cowardlineſſe, but of flat Treaſon, accuſing the Nobility and greateſt men of *Rome*, ſaying, that from the firſt beginning, they had laid a plot to draw theſe Warres out at length, only to deſtroy the Peoples power and authority, hauing brought the whole Common-weale into the ſtate of a Monarchy, and into the hands of a priuate perſon, who by his remiſneſſe and delayes, would giue *Hanniball* leiſure to plant himſelfe in *Italy*, and in time giue open paſſage to the *Carthaginians*, at their pleaſure, to ſend *Hanniball* a ſecond aide and Armie, and to make a full conqueſt of all *Italy*: perſwading the people therefore to take the Tyrannicall power of Dictatorſhip from him, and to put their affaires into the hands of *Minutius* Generall of their Horſemen, who would and could tell how to bring them ſafely to paſſe: The people were tickled maruellouſly with theſe ſeditious words, but yet they durſt not force *Fabius* to reſigne his Dictatorſhip, though they bare him a great grudge, and were angry with him in their hearts: Howbeit they ordained, that *Minutius* ſhould thenceforth haue equall power and authority with the Dictator in the Warres; a thing that was neuer ſeene nor heard of before. Now ſay; Was not this a braue policie of *Hanniball* to bring *Fabius* into ſuch diſlike at *Rome*? and *Rome* it ſelfe into ſuch an vprore vpon it? Surely it was: and it had as good ſucceſſe as might be. Therefore hauing ſufficient preſidents for theſe things, feare not to put them in execution, when you ſee fit time. I conclude now as I began, that all theſe policies and more, are to be attained with learning, and often reading of Hiſtories, as by all braue Commanders which euer were yet, may well be vnderſtood. And therefore let no man thinke but a Souldier ought to be learned and read, the which ioyned with experience, makes him a perfect man of Warre, and without this learning and reading, a Souldier may haunt the Warres many yeeres, and

*Plutarch* in the life of *Fabius* the Dictator.

and neuer attaine to the deepe points of Souldiery; the which by much reading and few yeeres of experience, may be farre better perfected, as may be seene by *Lucullus* the *Romane* Commander, and many others of other Nations.

*In Barrets art of Warre lib. 3. pag. 173.*

Thus much of Policie, and of the qualities which befits Martiall men.

The next eight Chapters following declares the vse of Facing, the vse of Wheeling, the vse of Counter-marching, the vse of Doubling, the vse of those Distances which are to be obserued in Battell, (naturally arising out of Doubling) with the words of command for either.

## CHAP. XVIII.

### *Of the vse of Facing.*

IN exercise we commonly prefix vnto our selues this method or order. First to face and stand: Secondly, to face and march.

When we face and stand, it is to shew our Souldiers how they should defend themselues, if they should be set vpon, in Front, in Reare, in Flankes: by transferring their faces that way to receiue them closing, or sering themselues together at a conuenient distance, and bearing out a [a] multitude of Pikes euery way vpon them: (as that Phalange of *Antiochus* the Great did) when *Domitius*, *Scipio's* Lieutenant encompassed it round with horse-men and light armed. I cannot doe amisse in relating the manner of it vnto you, it being so pertinent for my purpose, and so fit for the vnderstanding of the motion: Therefore out of *Apian* I will dilate it thus.

Of facing and standing.

[a] This is liuely expressed in the Hollow battell called *Plesium*, where the Musketiers are in the middest, the Pikes outwardly Frõted euery way and charging ouer-hand to shelter the Musketiers. *Apian* in the Warres of *Sicily*, and Capt. *Bingham*.

As soone as the horse and chariots, of *Antiochus*, were put to flight by the *Romane* Horse-men, and by *Eumenes* his Phalange of foot being destitute of horse, first opened and receiued the light armed (that had all the while fought in the Front) into the middest of it. Then afterwards againe closed: And when *Domitius*, *Scipio's* Lieutenant incompassed it about with horse and light armed, which he might easily doe, by reason it was thrust vp in a thicke [b] *Plinthium*, it was driuen to great distresse: being neither able to

[b] This *Plinthium* was a great square battell full of men, and not the hollow *Plinthium* spoken of in *Xenophon*. The depth of this *Plinthium* was 32. in depth. The light armed in the middest

charge the enemie, nor yet to countermarch in so great a depth as it carried: It grieued them much that their long experience nothing auailed them to annoy the enemy, and that notwithstanding, they were subiect to Arrowes and Darts at all hands. Yet bearing out a multitude of Pikes on euery side of their square, they called the *Romans* to come to handie blowes, and still made a countenance, as though they meant to charge, keeping themselues for all that within their Rankes, as being foot-men and heauy armed, and the rather because they had to doe with an Enemy on horse-backe. Besides, they were loath to breake the thicknesse of their battell; which forme they could not now alter. The *Romanes* also Durst not approach them, and come to sword, fearing their experience in War, and closenesse of Aray, and desperation. But running about here and there, plyed them with Arrowes and Darts, whereof none was throwne in vaine, falling amongst a troupe so closely put to gether, that they could neither auoid, and decline any thing throwne, nor giue a way, albeit they saw it comming. At last being weary and irresolute what to doe, they retired easily, with a threatning countenance notwithstanding and in good order, and not deliuering the *Romanes* of feare, who durst not yet come neare, but sought to annoy them aloofe; till the Elephants placed in the *Macedonian* Phalange, being affrighted, and not to be ruled by their gouernours, troubled all, and gaue occasion of flight. Hitherto *Appian.*

Whereby you may see how suddenly they did face, maintaining a Charge (as it were) vpon a stand; and when the *Romanes* would not come to handy strokes with them, they angerly, yet leasurely retreated: and when they were distressed, made as though they would charge, holding out a multitude of Pikes euery way; to the amazement of the *Romanes*, who durst not approach them. The like may be done by our ᶜ Battell, if it should be charged as that was. Thus much to face ane stand.

ᶜ That is the Hollow square where the Pikes are without, and the Musketiers within.

Now to face and march.

☞ Off facing and Marching.

When we face and march, it is to shew our Souldiers how we can vpon deliberation (as occasion serues) preuent the enemie from Falling on our right or left Wing, by bringing it to some Riuer, or such like place of strength for succour, whereby the enemy can haue no way to encõpasse it: which we do by bidding them first to face, then to march to the place, afterwards to face againe. And so they are reduced to the first posture, and the Front is, as it was at the first.

This

This we continually vſe in our Trainings at home, to make our men fit for it in the face of the Enemie. Howſoeuer ſome may be ignorant in the vſe of the motion, yet they cannot bee vnskilfull in the motion it ſelfe, by reaſon of the practiſe. No Battell can well be without this motion, eſpecially in the field, where the enemy doth ſeeke aduantage. Let me therefore ſhew you ſome other excellent vſes thereof, that it may bee the beter eſteemed, and the oftner practiſed.

This motion, as it is performed marching, is of this ſingular vſe, not onely to giue an aſſault vpon the aduerſe wing of the enemy, but to fall any way off from the enemy, and ſuddenly againe to turne vpon him with an euen front to his front; that is, Pikes to his Pikes, Shot to his Shot, whereby he is preuented from falling, either on the Flankes, or on the Reare, comming on with one maine Bodie. The vſe of Facing, as it is performed marching.

Manie other vſes it hath, as partly this; To* ſhunne a dangerous ground on which an enemie hath ſtrewed Calthrops, or, and a ſecret trap, this was found practiſed by *Alexand.* the great, when he fought with *Darius* at *Arbela*; *Arrian* deſcribes it thus* (ſaith he) *Alexander* hauing imbattelled his Army, to fight with *Darius*, had intelligence, that *Darius* had ſtrewed the ground betwixt the two Armies with Calthrops; hee commanded therefore the right Wing, which himſelfe led, to turne faces to the right hand, and to follow him, to the end to goe round about, and auoid the places that were ſtrewed with Calthropes: *Darius* marching againſt him to the left hand, diſioyned his troopes of horſe, and *Alexander* taking the aduantage, and giuing in quickly betwixt the ſpaces, put *Darius* to flight. Captaine *Bingham* in his notes vpon *Ælian tact.* 25. * *Arrian lib.* 4. & *Alex.* 27.

Here you ſee the euent of it, and what a victory *Alexander* gained thereby. If he had faced and ſtood ſtill, what would it auailed him? Had hee marched fore-right, hee had falne vpon the Calthropes, but by facing and then marching vpon it, hee effected all.

First he auoided the ground where the Calthropes lay (by facing and marching forth) then hee reduced them againe to their first poſture, by facing them to the left hand. Afterwards (taking his aduantage) hee went on to the charge, and ſo defeated the enemie.

Why *Alexander* made choice (onely) of this motion, is not to be wondred at, becauſe neceſſity made him to make vſe of this mo-

tion when no other would ſerue.

Countermarch had bin ridiculous, ſo had doubling; wheeling had bin in vaine: nay, it was impoſſible for him to haue wheeled, the ground being ſo ſcantie, (betweene him and the Calthropes) his Phalange of ſo great a bredth, and the enemie ſo nigh. Yet ſay he had wheeled (hauing had ground ſufficient) hee muſt haue beene forced (hauing wheeled) to haue faced withall, and marched further out, then wheeled againe, or elſe to no purpoſe; ſo haue failed of his expedition.

Thus you ſee how fit this motion ſerued *Alexanders* turne, and by it may learne to make like vſe of it, vpon like occaſion.

Another ſingular vſe of this motion is, to get the vpper ground from the enemie.

This was found practized by *Philopæmen*, the *Achæan* Generall. When *Machanidas*, the *Lacedemonian* Tirant, had put his left wing to flight, yet he by this meanes reſtored the battell, and withall obtained the victory.

*Polibius lib. 11. 634*

*Polibius* deſcribes the manner of it thus;

The fight being begunne betweene *Machanidas*, the Lacedemonian Tirant, and *Philopæmen*, the Achæan Generall, it happened that *Machanidas* had the better, for he hauing put the left Wing of the Achæan Mercenaries to flight, followed hard the chaſe; *Philopæmen*, as long as there was any hope, endeauored to ſtay his men: when he ſaw them vtterly defeated, hee haſted to the right Wing, and perceiuing the enemy buſie in the chaſe, and the place voide where the fight had bin, commanding the firſt * Merarchies to turn their faces to the right hand, he led them on with high ſpeed, not yet breaking the order of their imbattelling, and quickly ſeizing vpon the forſaken ground, hee both cut betwixt them that gaue chaſe, and home, and withall got the aduantage of the vpper ground againſt the left wing of the armed, whereby hee obtained the victorie.

* A *Merarchy* conſiſteth of 1048 men.

Captain *Bingham* vpon the ſame motion, *Ælian chap.* 25.

If *Philopæmen* had in this action vſed wheeling of his Battell, which onely was the other motion which would haue ſerued his turne, beſides the troubleſomneſſe of the winding about, he ſhould haue bin forced to haue vſed two wheelings, and ſo failed of the celeritie, which was at time requiſite, faces were turned in a trice, and he made himſelfe maſter of the ground hee deſired, before hee could haue wheeled once his Battell.

Beſides

Beſides to haue Fac'd and ſtood ſtill, had beene to no purpoſe, but Facing and Marching on was to ſome purpoſe, as you haue heard.

Thus you ſee what Facing is; How it is the eaſieſt of all Motions, but of no leſſe importance or neceſſitie: How it may be done in a trice, though the Enemy come very ſuddenly vpon vs: Though he encompaſſe both our Wings: Though hee enuiron vs round with Foot and Horſe, yet we may Face vpon him, and make him reſiſtance: How that there is no Battell but hath need of this Motion: So that when we finde our Enemies to encompaſſe our right Wing, wee turne our Faces and Weapons that way to receiue them. To the left, when they come to charge vs on that ſide: If on both ſides, then wee turne Faces halfe to the right, and halfe to the left hand. But being to remoue the Battell from any of the Flanks, we cauſe Faces to be turned to that Flanke; ſo we lead on vpon the Enemy, either to aſſault him, or to preuent him where he would aſſault. Which if we cannot doe, we make a ſtand, and ſo receiue him. All this I haue expreſſed fully both by precept and example. Now it remaines that I ſhew you foure other things. Of the vſe of Facing in generall.

Firſt, by what words of Command it may be done.

Secondly, in what order.

Thirdly, with which Legge comming forward.

Fourthly, how to reduce all this (by way of document or obſeruation) ſhall be declared in the next Chapter following.

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## CHAP. XIX.

*Obſeruations for Facing; ſhewing the manner how to performe the action; with many other Circumſtances appertaining to the precedent Chapter.*

IN the precedent Chapter, mention was made of *Facing*. In this Chapter are certaine Obſeruations poſitiuely ſet downe for the exact performance thereof.

They are in number foure.

The firſt obſeruation is, for the motion of the Legge.

The

The ſecond for reducement to its firſt Poſture.
The third for diſtance to grace the Action.
The fourth for words of Command, either to Face and March; or to Face and Stand; expreſſing their vſe.

Of theſe in order.

The firſt Obſeruation.

Firſt then obſerue that in Facing vpon a ſtand, the Motion, muſt and ought to be performed with the right Legge; that is, the left Legge muſt ſtand firme: The right muſt either remoue forward, or backward: Forward, when you Face to the left hand; Backward, when you face to the right hand.

How to Face Marching.

Be it to the right about, or to the left about, the left Leg ſtands firme; only you moue the foote vpon the heele or toe: But in the March it is to be done, ſometimes with the right Legge, ſometimes with the left Legge: With the right Legge, when it is to the left hand: With the left Legge, when it is to the right hand; for you muſt gaine ground, and not loſe.

The ſecond Obſeruation.

In the ſecond place, obſerue or take notice, how to reduce vnto the firſt Poſture. This muſt be thus performed:

How to reduce vnto your firſt Poſture.

When you Face to the right, returne backe to the left hand.
When you Face to the left, returne backe to the right hand.
Hauing Fac'd about to the right, returne about to the left.
Hauing Fac'd about to the left, returne about to the right. For ſtill the contrary muſt be done. Obſerue it and forget it not.

The third Obſeruation.

In the third place obſerue, or take notice, of the Diſtances appropriated to Facing.

Theſe Diſtances are of three ſorts: to wit,

*Open Order. Order. Cloſe Order.*

The firſt for Exerciſe: The two laſt for Seruice.

No Captaine muſt be ſo abſurd, as to Face vpon an Enemy (in open Order) the Enemy comming to puſh of Pike.

The *Grecians* would neuer Face to receiue the Charge of an Enemy, but in their cloſe Order.

Their cloſe Order, was a foot and a halfe from file to file, and three foot from ranke to ranke.

This we commonly vſe with Pikes. But our Musketiers are neuer to be cloſer then the ſecond Diſtance of three foot in ſquare, becauſe they are to haue a free vſe of their Armes. If then they be at a cloſer Diſtance, they will much throng and trouble one another, and are ſubiect to firing.

In

In the last place, obserue how to giue the words of Command, either to Face and March, or to Face and ſtand. That you may doe it orderly, and properly, I haue fitted them to your mouth thus: The fourth Obſeruation.

*Face to the right hand,*
*Face to the left hand,* } *March.*

*Face to the right hand about,*
*Face to the left hand about,* } *March.*

Words of Command to Face and March.

Thus you may ſet vpon your Enemy as you ſee aduantage, or preuent him where he would charge you to your diſaduantage, or ſhun a dangerous ground prepared for you, as *Alexander* did, when *Darius* would haue intrapped him. Thus much to Face & March, and of the words of Command for it.

Now to face and ſtand, with the words of Command for that Motion.

The words of proper direction for it are theſe.

Words of Command to Face & ſtand.

*Face to the right hand.**

* If you reſtore to the firſt Poſture, you are to ſay, *As you were.*

Thus if the Enemy haue encompaſſed your right Flanke, you are ready for him.

*Face to the left hand.*

Thus if the Enemy haue encompaſſed your left Flanke, you are ready for him.

*Face to the right and left hand, by diuiſion.*

Thus if the Enemy hath encompaſſed both the Wings of your Battell, (being vnable to auoide it*) you Face thus to reſiſt him.

* They face to the right and left, by diuiſion.

*Face to the right hand about.*

Thus if the Enemy haue ſuddenly made his Approach vpon your Reare, you are ready for him, and reſiſt him in an inſtant.

*Middle men to the right hand about.*

This forme is called *Phalange Amphiſtomus*, deſcribed by *Ælian chap.* 38. And is of excellent vſe to reſiſt the charge of the Enemy, aſſaulting vs in Front and Reare.

Obserue the forme of this Face, being ten in depth. This is the *Pantheum* full of men.

*The three laſt Rankes face about to the Right.*
*The three firſt Rankes in the Front ſtand as you doe.*
*The Reſt in the midſt to the Right and Left, by diuiſion.*



Thus if the Enemy haue enuironed you about on all ſides: On all ſides you are ready to reſiſt him.

*Plutarch* in the life of *Paulus Æmilius.*

This was the laſt remedy of the *Macedonian Phalange* oppoſed againſt *Paulus Æmylius* in his Battell with *Perſeus*, which diſtreſſed the *Romanes*, and had gained the victory, had it not beene broken for want of ground.

Thus much for Facing.

Now if in ſtead of Facing, you would command Charging, giue the words thus:

*Charge to the right*
*Charge to the left* } hand.
*Charge both to the right and left*

*Charge to the Front.*
*Charge to the Reare.*
*Charge both Front and Reare.*

*Charge euery way.*

*A Caution.*

When you charge vpon a ſtand, fall backe with the right Legg.
When you charge to goe on, come forward with the left Legg.
This is to charge Marching.

Thus much for this Chapter.

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## CHAP. XX.

### *Of the vſe of Wheeling.*

WHeeling is of the ſame vſe with Facing, both may be done vpon the ſudden approach of the Enemy, whether hee ſhew himſelfe on the right or left Flanke, or in the Reare of your Battell.

The excellency of Wheeling.

If he ſhew himſelfe in the right or left Flanke, Wheeling will haue

haue the preheminence of Facing, for it will oppoſe him with thy front, which are thy beſt men.

If he ſhew himſelfe in the Reare, Wheeling will yet haue the preheminence, and oppoſe him there with thy fileleaders ( or beſt men ) as it did before in the Flanke

But * if the enemie ſhew himſelfe in Front and Reare, or in more then theſe places at once ( ſuddenly to charge thee ) Facing will then haue the preheminence, and Wheeling will doe more harme then good. Therefore being in this ſtraight, the beſt remedie is to turne faces and ſo receiue him.

* Of the prehemincie of Facing ouer Wheeling.

But hauing ſufficient place, and fit occaſion to wheele, omit not this oportunitie, but meet him with thy beſt men. For example whereof I bring the *Gretians*: They coueting alwaies to bring their beſt men, that is, the fileleaders to fight; did thus,

Captaine *Bingham* in his notes vpon *Ælian*, *Chapt.* 25.

In open order they choſe to countermarch?

In cloſe order hauing place to wheele their battell about, they did turne the face of it againſt the enemie. If they could doe neither of theſe, they came to the laſt remedie which was turning of faces of euery particular man in the battell. This was the *Grecians* order, which ſhewes the excellencie of their diſcipline: And therefore we are willing to follow them, being the Mirrours of Arts and Armes. They were ſo perfect in theſe motions by their continuall practiſe and exerciſe, that few or none were euer comparable vnto them.

In wheeling they would moue as a ſhip ( or ſome other body ) caried about wholly and ioyntly together, remaining vndiſolued.

When they were to wheele to the right, they did firſt warne the right corner file leader to ſtand ſtill ( as it were the hooke of a doore-hinge ) and the reſt they commanded altogether to proceed forward, and to turne about the ſame fileleader like the doore.

Thus was the battell wholy turned by them ( as the body of a man ) to the right, to the left, or about to either, being caried about the corner fileleader, as about a Center. This was a comely ſight to looke vpon? would to God all would doe it as exactly as they ought. But wiſhes are in vaine, men will doe as they liſt, not as they ſhould: * Some will neither obſerue the diſtance vſed by the *Grecians*, no the diſtance appointed by our Tacticks, for the comely grace thereof. This diſtance is three foot from file to file, and three foot from ranke to ranke?

* They will not wheele, vnleſſe they be at an vnbutting order Poulderon to Houlderon and their Rankes to the ſwords point a diſtance not fit for that motion.

If this be not obſerued, the motion will want grace, the vſe of it will be fruſtrated? the enemie will preuaile againſt them: For how can thoſe men fight whoſe hands are tyed, being thronged and peſtred together, they are as it were bound and tyed, and can neither aſſault the enemie, nor defend themſelues, but are ſubiect to be killed one of another. Therefore true diſtances muſt be obſerued. But of diſtances more hereafter. Faceing and wheeling are the ſubiects on which I treat.

Now faceing and wheeling being ioyned together are of ſingular vſe? To preuent the enemie where he would aſſault you: To giue the aſſault on him, and to circumuent him in taking of aduantage of ground, Wind and Sunne, it likewiſe ſerues to ſtrengthen the middeſt of your battell with the beſt men. By Wheeling the Wings into the middeſt of the battell. In doing whereof you curtall the depth, and extend the length, bringing more men to fight then you had before

Thus much of Wheeleing. The words of Command followes in the next chapter.

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## CHAP. XXI.

### *Of the words of command for* Wheeling.

THe words of command for Wheeling may be thus giuen.

*Viz.*

*Wheele the body to the right hand.*

The Vſe. Thus if the enemie appeare to the right Flanke, you bring your beſt men to fight againſt him:

*Wheele the body to the left hand.*

The Vſe. Thus if the enemy come to charge your left Flanke, you bring your beſt men againſt him:

*Wheele the body about to the right hand.*

The Vſe. Thus if the enemie appeare in the Reare, you bring your File-leaders, that is, your beſt men to fight.

*Wheele*

*Wheele the body about to the left hand.*

Thus you are reduced to your first Posture. The Vſe

But it may be you would Face, then march; after Face againe, then wheele. If you would, it may be commanded thus:

*Face to the right hand.* } *and march twenty paces.* Face & March.
*Face to the left hand.* }

Then wheele to the left, and charge ouer-hand.

Thus you may gaine the aduantage of ground vpon the right Flanke: you may aſſault your enemy on the left Wing with your File-leaders or Front, you may gaine the aduantage of Wind and Sunne, from the enemie: And preſently fall vpon a charge. The Vſe.

It may be you would extend the length of your Battell by wheeling (by bringing the Wings into the midſt.) Then you may command thus.

*Wheele the Wings into the middeſt of the Battell.* } *Face to your Commander.*

Thus the ſtrength of your Battell lies in the middeſt; it may be you would reduce. Then command thus: The Vſe.

*To the right hand about.*

Then begin with the Bringers vp, and ſay:

*Wheele your Wings againe into the middeſt of the Battell,*

Then bid them Face to their Commander: after that.

*Face to the left hand about.*

And ſo they are fully reduced as they were.

It may bee you would know the way how to performe this Wheeling, for as yet you are Ignorant. Then obſerue how to do it by this Inſtance which will ſomewhat explaine it vnto you.

There be ten File-leaders in Front, fiue of them on the right Wing wheeles forward to the left, transferring their faces to the contrary Wing, their Followers mouing with them, and ſtanding behinde them as they did at the firſt, only they change their former ground, as did the File-leaders. The Inſtance.

The other fiue on the left Wing wheeles forward to the right, meeting them in the midſt, face to face, hauing all their Followers (behind them) as the other fiue. Then the Commander bids them Face to him: And ſo the countenances of all the Souldiers are directed (or transferred) all one way. Thus you may performe this wheeling; but action doth better performe it than words.

This wheeling of the Wings into the midſt of the Battalia, was vſed by the Ancient *Grecians*, to make their *Diphalange Antiſtomus*, their *Diphalange Periſtomus*, their *Hollow-wedge*. The Figure of which is to be ſeene in *Ælian*, with the deſcription of them, Chap. 36. 40. and 41.

What Victories haue beene gained by this kinde of Imbattalling, I haue ſeen, and read in a written Copie of Captain *Binghams* compoſing, to be diuulged (ſhortly) for a publike good, that is now but for a priuate vſe. This worthy Captaine was the man that did firſt ſhew the Gentlemen of the Artillery Garden how they ſhould performe this kinde of wheeling, which now they doe moſt exactly: And he will proue the vſe of it to be as profitable for Seruice now, as heretofore with the *Grecians*, if we will but doe what he ſhall aduiſe. Thus much of this Kinde of Wheeling, and of the other Wheeling, which muſt not be vſed when the enemy is vpon you, but when he is aloofe off. Now of Counter-march.

## CHAP. XXII.

### *Of Counter-marches, and the diuers kindes thereof: with the manner how they are to be made, and of their vſe.*

COunter-marches are two-fold: for either we Counter-march the Files or the Rankes. And theſe either by changing of ground, or keeping ſtill the ſame ground.

If we Counter march by Files, it is to oppoſe the enemie appearing in the Reare with our beſt men. If by Rankes, it is to bring one Wing into the place of the other; or all our beſt men into the middeſt of the Battell.

If we Counter-march by Files or Rankes, to change our ground, we

we do it either by the *Macedonian*, the *Lacedemonian*, or the [a] moderne Counter-march which was inuented for that purpose, and to be performed standing.

[a] The modern Counter-march standing, is thus performed; The File-leaders counter-march to the right, the next Ranke stands till they be past, then they follow: the like do all the rest, transferring themselues to a new ground.

If to maintaine ground, then we doe it by the Choræan Counter-march, which makes the File-leaders to take the ground of the Bringers vp, and the Bringers vp the same ground, in the which the File-leaders stood. The like in the Wings.

These Counter-marches, namely, the *Macedonian*, the *Lacedemonian*, and the *Choræan*, are described by *Ælian* thus.

The *Macedonian* Counter-march [b] by File, is said to be, when the File-leader turneth about his face, & all the rest with the Bringer-vp goeth against him on the right or left hand, and passing on to the ground before the Front of the Battell, place themselues in order one after another, according as the File-leader himselfe hath turned his face.

[b] *Ælian chap.* 10 of the *Macedonian* Counter-march by File.

This Counter-march you see transferreth the whole File to another place equall to the first, by taking the ground that lyeth before the Front, in lieu of that it lost behinde. It likewise maketh Shew to the enemy appearing in the Reare of running away, but it is of excellent vse.

The vse of the *Macedonian* Counter-march by File.

Say that before thy Battell lay a River, and betweene the River and thee a faire plot of ground, higher than that thou standest vpon (the enemy appearing in the Reare, and compelling thee to fight) the only way to oppose him with the best men, and to get this ground for thy aduantage, is this *Macedonian* Counter-march. This Counter-march was first Inuented by *Philip* King of *Macedon*, Father of *Alexander* the Great.

Of the *Lacedemonian* Counter-march by File, described by *Ælian*, chap. 28.

The *Lacedemonian* Counter-march by File is, when the Bringer vp turneth his face about, and all the rest turning also their faces, and proceeding forward together with their File-leader, order themselues proportionably in the ground which was behind the reare of the Battell.

Or else, when the Bringer-vp turneth his face about, and hee that stood next before him passing by on the right or left hand, is placed againe next before him, and the rest following, are placed one before another in their former order, till the File-leader bee first.

In this Counter-march you see, the proceeding is contrary to the former that tooke the ground before the Phalange, or Battell, this

this takes the ground after. In that the mooving was from the reare to the front; in this from the front to the reare. * *Ælian* preferreth the *Lacedemonian* Counter-march before the *Macedonian*, becauſe in it the Soldiers ſeeme to fall on and charge, wherin the *Macedonian* they ſeeme to flie. There is notwithſtanding, times (as Captaine *Bingham* notes) when it is better to vſe the *Macedonian*; As when you ſeeke to gaine ſome ground of aduantage: or in caſe you mean to march on and not to fight with the Enemy, vnleſſe you be compelled, for the *Macedonian* continueth ſtill the march, and ſtaieth not; the *Lacedemonian* returneth vpon the Enemie, and ſo looſeth ground in marching.

* Captaine *Bingham* in his notes vpon *Ælian* chap. 28.

There is likewiſe times (ſay I) when it is more requiſite to vſe this *Lacedemonian* Counter-march, than any other.

As in caſe you haue paſſed the ground which the enemy following ſeekes to gaine, and to charge you ſuddenly, the onely way to poſſeſſe it againe, and to fight with him with your beſt men, is thus to Counter-march; the *Macedonian* here will doe no good.

*Elian chap.* 28.

The *Lacedemonians* haue another Counter-march, which bears the name, and that is this; the Fyle-leaders begin the Counter-march, and euery one in their Files follow them orderly. This is no other then our modern Counter-march now in vſe.

The * *Choraan* Counter-march by Fyle, is ſaid to be, when the Fyle-leader turning about to the right hand, precedeth the Fyle, and all the reſt follow, till the Fyle-leader haue the place of the Bringer-vp, and the Bringer-vp the place of the Fyle-leader. This Counter-march (ſaith *Ælian*) is called likewiſe *Perſian* & *Cretan*: *Perſian* and *Cretan* (ſaith Captaine *Bingham*) becauſe it was vſed among the *Perſians* and *Cretans*. *Choraan* alſo, for the ſimilitude it had with the ſolemne *Grecian* daunces vpon Stages, the company that ſhewed themſelues in ſuch daunces being called *Chorus*, who in their daunces ordered themſelues into fyles and rankes, as Souldiers doe in battell, and mooving themſelues to the brinke of the Stage, when being ſtraightned by the place, they could paſſe no further, they retired one through the rankes of the other, exceeding not the bounds of the place, as is done in this Counter-march: It may be commanded thus;

* Of the *Choraan* Counter-march by Fyle, o therwiſe called *Perſian* or *Cretan*.

Captaine *Bingham* in his notes vpon *Ælian* chap. 28.

The words of command for the *Choraan* Counter-march by Fyle.

*Fyle-leaders, Counter-march to the place of the Bringers-vp, and ſtand, and let your Files follow you, keeping your diſtance.*

Or

Or thus;

*Fyles, Counter-march, and maintaine ground.*

The *Lacedemonian* may be commanded thus;

* *Bringers-vp, turne your faces about to the right hand: the reſt, turne your faces about, and beginning at them that are next the Bringers-vp, Counter-march, and place your ſelues in your diſtances, before the Bringers-vp, and one before another, till the Fyle-leader be firſt.*

* The words of comm and for the Lacedemonian Counter-march by File deliuered in Captaine *Bingham*s owne words.

Or thus;

*Face all to the Reare: Bringers-vp ſtand; the next Ranke, paſſe through by their right hand, and place your ſelues before them, keeping your diſtances; all the reſt moue with them, placing your ſelues one before another till the Fyle-leader be firſt.*

When your men are perfects you need but ſay, *The Lacedemonian Counter-march*, and it is enough.

This gaines the ground lying after the Reare, as the *Macedonian* the ground lying before the Front: Now the *Macedonian* may be thus commanded;

*Fyle-leaders, turne your faces about to the right hand; the reſt of euery Fyle paſſe through in order, one after another, and place your ſelues at your diſtances, after your Leaders, turning your faces about, and ſo ſtand.*

Words of command for the *Macedonian* Counter-march by File, *Æl. tact. cha.* 28.

Looke what theſe Counter-marches doe by Fyle, the very ſame they doe by Ranke for like aduantage.

The *Macedonian* Counter-march by Ranke, taketh the ground that lyeth on the ſide of the contrarie Wing, beginning to moue at the corner of the Wing which is neareſt the enemie, ſeeming therfore to him to runne away, becauſe it diſmarcheth from him, as that of the Fyle did before.

The words of command for it may be theſe;

*The right hand corner File face to the left; the reſt of each File paſſe through to the left, and place your ſelues orderly behind your ſide-men, keeping your diſtance.*

Words of command for the *Macedonian* Counter-march by Rank

this takes the ground after. In that the mooving was from the reare to the front; in this from the front to the reare. * *Ælian* preferreth the *Lacedemonian* Counter-march before the *Macedonian*, becauſe in it the Soldiers ſeeme to fall on and charge, wherin the *Macedonian* they ſeeme to flie. There is notwithſtanding, times (as Captaine *Bingham* notes) when it is better to vſe the *Macedonian*; As when you ſeeke to gaine ſome ground of aduantage: or in caſe you mean to march on and not to fight with the Enemy, vnleſſe you be compelled, for the *Macedonian* continueth ſtill the march, and ſtaieth not: the *Lacedemonian* returneth vpon the Enemie, and ſo looſeth ground in marching.

* Captaine *Bingham* in his notes vpon *Ælian* chap. 28.

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*Ælian* chap. 28.

The *Lacedemonians* haue another Counter-march, which bears the name, and that is this; the Fyle-leaders begin the Counter-march, and euery one in their Files follow them orderly. This is no other then our modern Counter-march now in vſe.

The * *Choraan* Counter-march by Fyle, is ſaid to be, when the Fyle-leader turning about to the right hand, precedeth the Fyle, and all the reſt follow, till the Fyle-leader haue the place of the Bringer-vp, and the Bringer-vp the place of the Fyle-leader. This Counter-march (ſaith *Ælian*) is called likewiſe *Perſian* & *Cretan*: *Perſian* and *Cretan* (ſaith Captaine *Bingham*) becauſe it was vſed among the *Perſians* and *Cretans*. *Choraan* alſo, for the ſimilitude it had with the ſolemne *Grecian* daunces vpon Stages, the company that ſhewed themſelues in ſuch daunces being called *Chorus*, who in their daunces ordered themſelues into fyles and rankes, as Souldiers doe in battell, and mooving themſelues to the brinke of the Stage, when being ſtraightned by the place, they could paſſe no further, they retired one through the rankes of the other, exceeding not the bounds of the place, as is done in this Counter-march:

* Of the *Choraan* Counter-march by Fyle, o therwiſe called *Perſian* or *Cretan*.

Captaine *Bingham* in his notes vpon *Ælian* chap. 28.

The words of command for the *Choraan* Counter-march by Fyle.

It may be commanded thus;

*Fyle-leaders, Counter-march to the place of the Bringer-vp, and ſtand, and let your Files follow you, keeping your diſtance.*

Or

Or thus;

*Fyles, Counter-march, and maintaine ground.*

The *Lacedemonian* may be commanded thus;

* *Bringers-vp, turne your faces about to the right hand: the reſt, turne your faces about, and beginning at them that are next the Bringers-vp, Counter-march, and place your ſelues in your diſtances, before the Bringers-vp, and one before another, till the Fyle-leader be firſt.*

* The words of coma and for the Lacedemonian Counter-march by File deliuered in Captaine *Bingham*s owne words.

Or thus;

*Face all to the Reare: Bringers-vp ſtand; the next Ranke, paſſe through by their right hand, and place your ſelues before them, keeping your diſtances; all the reſt moue with them, placing your ſelues one before another till the Fyle-leader be firſt.*

When your men are perfect you need but ſay, *The Lacedemonian Counter-march*, and it is enough.

This gaines the ground lying after the Reare, as the *Macedonian* the ground lying before the Front: Now the *Macedonian* may be thus commanded;

*File-leaders, turne your faces about to the right hand; the reſt of euery Fyle paſſe through in order, one after another, and place your ſelues at your diſtances, after your Leaders, turning your faces about, and ſo ſtand.*

Words of command for the *Macedonian* Counter-march by File, *Ælian. cha.* 28.

Locke what theſe Counter-marches doe by Fyle, the very ſame they doe by Ranke for like aduantage.

The *Macedonian* Counter-march by Ranke, taketh the ground that lyeth on the ſide of the contrarie Wing, beginning to moue at the corner of the Wing which is neareſt the enemie, ſeeming therfore to him to runne away, becauſe it diſmarcheth from him, as that of the Fyle did before.

The words of command for it may be theſe;

*The right hand corner File face to the left; the reſt of each File paſſe through to the left, and place your ſelues orderly behind your ſide-men, keeping your diſtance.*

Words of command for the *Macedonian* Counter-march by Ranke

*The vſe.* This guideth the ground lying on the ſide of the right Wing, fartheſt off from the Enemy. The Enemy appeared to the left Wing. By this Counter march you may ſet the ſtrongeſt part of your Battell againſt the Enemy, and apply the weakeſt vnto ſome River Lake, Hill, or ſuch like place, ſo that the Enemy cannot come to encompaſſe it.

Of the Lacedemonian countermarch by ranke.

The *Lacedemonian* Counter-march by Ranke, taketh the ground that lieth on the ſide of that Wing which is towards the Enemy, and bringeth the beſt Wing to be formoſt againſt the Enemy, comming ſtill on vpon him, without any ſhew of running away: and by theſe words of command may be effected;

Words of command for the Lacedemonian Countermarch by ranke.

*Left hand corner File, where the Enemy appeareth, turne your faces to the left hand; the reſt of each Ranke, turne your faces, and paſſe thorow to the left hand, and place your ſelues before your ſide-men, keeping your diſtances.*

*The vſe.* Thus when our forces are able to encounter the enemy, and we deſire to bring our beſt wings to fight; then we proceed after this manner to oppoſe him.

Of the Choræan Countermarch by ranke.

The Choræan Countermarch by ranke keepeth the ſame ground the battell had at firſt, and bringeth one Wing, into the place of the other, or elſe the Sections to poſſeſſe the place of the Wings, thereby to ſtrengthen the midſt of the battell. Theſe two may be effected, as the other, by ſeuerall words of Command:

The firſt by this word of command,

Words of command for the Choræan Countermarch by ranke.

*Rankes to the right hand Countermarch and maintaine ground.*

The ſecond by this word of command,

*Countermarch the Wings into the midſt of the battell.*

The way to doe it is this,

Firſt they are to face to the right and left hand by diuiſion: Then to Countermarch into the midſt of the battell; After they are to face to their Commander, and ſo the Countermarch is effected.

*The vſe.* Thus we ſtrengthen the midſt of our battell with our beſt men; bringing them to fight with the enemie, which is the end of Countermarch. Wherein notwithſtanding there is a Caution to bee

held,

held, that if the enemie be very neare, that we cannot conueniently Countermarch, before he come vpon vs, we forbeare, leſt we fall into diſorder, and in diſorder be eaſily defeated. In which caſe the beſt remedie is to turne faces and ſo receiue him.

As Countermarches are not to be done, vnleſſe the enemie be aloofe off, ſo neither can they well be done but at open order.

When then your files and rankes are at ſix foot, which is (your firſt diſtance) Then you haue ſufficient roome to Countermarch any way.

But in Countermarch obſerue this.

If the word be for the right hand, then ſtep forth with the right legge, and bring the left legge ouer.

If to the left, then ſtep forth with the left legge, and bring the right ouer.

But if the Word be to the right, and maintaine ground, then ſtand faſt with the right legge, and bring the left ouer. Thus much of Countermarching.

Now of Doubling.

## CHAP. XXIII.

### *Of the vſe of Doubling.*

THere is two kinde of Doubling, the one of Rankes, the other of files. The firſt doth double the [a] Length, the ſecond the Depth of your battell.

The Length of your battell may bee doubled in Place or Number.

In [b] place, when euery file doth open, from three foot to ſix foot, which is your open order in files. By this meanes the Front poſſeſſeth double ground to that it had before. There is another way to double the Front in place, as you ſhall heare anon.

The Length of your battell is [c] doubled in Number, when of twentie in a ranke, it is made fortie, and of fortie fourefcore. So that you haue twice as many men in the Front as you had before.

This doubling of the Length of your battell by number, may be done vpon fit occaſion, either in open order, or in order

In open order, by doubling of Rankes, by middle men doing

[a] The length of the battell is the Ranke, the depth is the File. Rankes ſtretch forth in length, Files in depth (ſaith *Suidas.*)

[b] Doubling of the length of a battell in place.

[c] Doubling of the length of a battell in number.

the ſame. By bringers vp doubling the front either to the right or left hand at diſcretion. In order by middle men doubling of the Front, either to the right or left hand intire, or by deuiſſion to both. Which doth likewiſe double the length of a Battell, not onely in number but in place alſo, as Captaine *Bingham* doth obſerue in his notes upon *Aelian* chap. 29.

Chap. 29.

Two Cauſes are aſſigned for the doubling of the length of your Battell both in number and place. The one to ouerwing the enemie. The other to auoid ouerwinging.

Two wayes you may auoid ouerwinging.

One is by making choiſe of ſuch a ground, as may giue you this aduantage of the enemie; That he can neuer compaſſe you in behinde, nor flanke you on the ſides. Now if you cannot finde ſuch a ground, vſe art. Caſt a trench vpon each flanke; or Waggons on either Wing. As *Sylla* and *Hunniades* did, fearing to be encompaſſed by the multitude of their enemies.

*Plutarch* in the liues of *Ageſilaus* and *Sylla*, pag. 630. & 478.

The ſecond way to auoid ouerwinging is, by placing of Aides in the Reare of your Battell; or by laying them in Ambuſh aloofe off, that ſo vpon a word giuen they may ſuddenly ſtart out vpon the Enemy, as *Cæſar* made his to doe at the Battell of *Pharſalia*, where he put *Pompey* the Great to flight. Theſe Aides muſt be of the moſt cheſeſt Souldiers you haue, with Officers appointed for their conduct, as was vſed by the auntient *Romanes* before and in *Vegetius* time, who did alwaies reſerue many of theſe Aides, when their number was inferior to their Enemies, their Battell leſſe pitched, and they in danger to be ouerwinged. But when they had plenty of fighting men, they by Doubling would make their Battell equall in length and depth to their Enemies. So that they could not breake through or ouerwinge them.

*Vegetius lib. 3. cap. 17.*

Thus much to auoid ouerwinging. And for the doubling of the length of a Battell in place and number.

Doubling the depth of a Battell in place.

The depth of your Battell is doubled in place, when euery Ranke from the ſwords point opens to three foot, from three foot to ſix foot, from ſix foot to twelue foot, which is your double diſtance. The vſe of this is twofold.

First to imploy a great deale of ground for your owne aduantage, making your number ſeeme more then it is. Secondly, to make way for the Canon ſhot, by which the enemy afar off would annoy your flanks. Therefore you march at a double diſtance.

The

The depth of your Battell is doubled by number, when of ten in File, it is made twenty, of twenty forty, and of forty foureſcore. Doubling the depth of a Battell by number.

The doubling of the depth of your Battell may be done vpon fit occaſion, either in open order or in cloſe order.

In open order, by doubling of Files: When Files double by Countermarch, either to the right or left hand: Or when halfe the Rankes double the right or left flanke: When Ranks file by conuerſion, either to the right or left hand, which is vſually done at a double diſtance.

In order (or cloſe order) by aduancing of Files to the right or left hand: By File-leaders drawing forth their Files (into one) or if you will both to the right and left hand by diuiſion. Then both right and left hand File leads forth together: ſo the body is drawne into two Files.

All theſe waies and more, may the depth of your Battell be doubled in place and number, not to change the forme thereof, or (if it be) to alter the faſhion, whereby your Battell may bee made ſuteable to the ground vpon any occaſion: which is not the leaſt thing to be taken notice of.

Obſerue.

A large fronted Battell is vnfit for a narrow place.

A deepe narrow Battell for a Champion, is not ſo ſuteable.

This the *Romanes* and *Grecians* knew full well, and therefore they would order themſelues accordingly, making a politicke vſe of either, as they ſaw occaſion.

It is reported of *Manius Acilius* the *Romane* Conſul, that being to fight with *Antiochus* the Great in the Straits of *Thermopylæ*, becauſe therein he could march with his men no more then fiue in Front. He ordered all his Legions into an * *Orthiophalanx*, which was a kinde of Battell in forme of a Heirſe, of far greater depth than length. Thus being extended in depth (and but fiue in Ranke) he proceeded on, appointing *Marcus Cato* (one of his Tribunes) with a ſelected band of men to fetch a compaſſe about to ſeeke ſome other paſſage: If not, to ſcale the Rocks, and then to ſeize vpon *Antiochus* Campe. And likewiſe hee ſent *Lucius Valerius* (another of his Tribunes) with a like band of men, to force the *Æt lians* from the Rocks on the other ſide, (he being to paſſe vnder them) that ſo hauing gained the Rocks, they might further his paſſage, and annoy *Antiochus* from thence with

* *Orthiophalanx* is a deepe Phalanx commonly called a *Herſe*, hauing the Depth much exceeding the Length. *Liuius lib. 36. Appian in the wars of the Romanes with Syrians.*

missiue weapons. He himselfe led his Army in Front against *Antiochus* in the manner before said. Now *Antiochus* hauing fortified the Straits with a wall (where it was broad) stood there ready to receiue him with his Battell of *Macedonians*, farre broader in Front than *Acilius* Armie was. But when *Marcus Cato* had gained the Hills, *Antiochus* was instantly strucke into amazement, and *Acilius* taking courage thereby, came brauely on, and forced *Antiochus* to flight. Thus suting his Battell to the nature of the place, (and yet making vse of his men for his best aduantage) he obtained a glorious victory.

One example more out of *Xenophons* Historie, and so I will conclude.

*Xenophon. lib. 4.*

The *Grecians* which *Cherisophus* and *Xenophon* conducted out of *Persia*, were in the Champaigne ordered into a square hollow Battell, euery part of like strength, with their baggage and loose multitude in the midst.

These *Grecians* when they came into the Country of the *Carduchans* and *Colchans*, were otherwise ordered.

The *Plesium* a square battell of men hollow in the middest.

There was high Hilles, huge steepe Mountaines, and but narrow passage. They must now be Imbattelled (not in a hollow [a] *Plasium*) but in seuerall Companies, and euery Company into a single File, euery file hauing an hundred men a peece, ascending those steepe Mountaines, and beating the enemie from thence, which stood thereon in battell aray, doing more with ten thousand men, than a King of *Persia* could doe with twelue Myriades, that is, twelue hundred thousand.

Thus the *Grecians* and *Romanes* (Mirrours of Armes and learning) did alwaies shape their battell according to the proportion of ground, and being perfect in the art of Imbattelling, did all things proper as they saw occasion. The like must we. And thus much shall suffice for the doubling of the Length and Depth of a Phalange or Battell. Now followes the Distances to be obserued in them. So the words of command shall follow for all in the fiue and twentieth Chapter.

CHAP.

## CHAP. XXIIII.

### *Of the Diſtances to be obſerued in Battell. And of their vſe.*

Diſorder is the confuſion of a Battell, but good Order preuents this confuſion. Therefore all Commanders, as much as in them lies, muſt ſtudie to preuent this in time.

And this may be done by obſeruing of Diſtance, for Diſtance is the rule that ſquares all. Diſtance is to the battell, as the ſoule to the body. The Battell may be called a body. Now take away Diſtance from this body, and it falls to ruine for want of a ſoule.

*Iphicrates* the *Athenian* ſaid, That in an Armie of men, the light horſe-men reſembled the hands, the men at Armes the feet, the battell of foot-men, the ſtomacke and breſt, and the Captaine the head of the body.

See here a Millitary body proportioned to the body of a man: See how it receiues motion and life, Diſtance being the ſoule that makes it moue. Care then ought to be had in mouing: now this care is effected by the obſeruing of Diſtances.

Three kinds of diſtances are mentioned by *Ælian*, for the ope- *Ælian. Tact.*
ning and ſhutting of a Phalange or Battell.

The firſt are large diſtances of foure Cubits, which amount to ſix foot.

The ſecond are leſſe, but of two Cubits, which amount to three foot.

The third are of a leſſer kinde, but of a Cubit, which amounteth at the moſt but to a foot and a halfe.

Theſe are all one and the ſame, with open Order, Order, and cloſe Order.

Open Order, is when euery Souldier in the battell taketh ſix foot both in File and Ranke, and marcheth with their Pikes ſhouldered. It is for eaſe in marching, being likewiſe of great vſe going againſt a Fort or ſtrong place of the enemies, for it giues way to the Cannon ſhot, and is of ſingular vſe to ſaue your men. We vſe to march thus when the enemy keepes aloofe off.

Order is when euery ſouldier in battell taketh three foot both in File and Ranke, and marcheth with their Pikes either aduanced or Ported.

This

This is to prepare for skirmiſh when the enemie is neare.

Cloſe Order, is when euery Souldier in the battell taketh a foot and a halfe in File, and a foot a foot and a halfe from the ſwords point, which is three foot in Ranke. And this is to endure the brunt of a Charge.

The firſt was vſed in Ancient times for march, Solemne pompes and ſhewes.

The ſecond for their fights only before they did Ioyne.

Noted by Capt. Bingham in Ælian ch. 11.

The third was the Sinaſpiſme of the *Macedonians*, ſo called, becauſe therein they Ioyned Target to Target, which they neuer vſed but when either they gaue vpon, or receiued the charge of the enemie. The Targets ſo knit together, ſerued for a wall, as it were, to the whole Phalange; and by them the ſouldier was defended from the Miſſiue weapons of the Enemie, and his body couered euen from the piercing of the ſword.

This was formerly vſed by the Ancient *Heroes* at *Troy*, and reuiued againe to new life, by *Philip*, King of *Macedon*, who firſt conſtituted the *Macedonian* Phalange, and inuented the diſtances of opening and ſhutting the ſame. From his diſcipline (as the learned Captaine *Bingham* obſerues) ſprung theſe diſtances in *Ælian*, of which I haue ſpoke.

Ælian chap. 11.

And thus I haue briefly declared the vſe of thoſe diſtances which are to be obſerued in Battell. The words of command for them may be theſe, *viz.*

*Files and Rankes, open to ſix foot.* Now they are at open order.

*Rankes and Files, cloſe to three foot.* Now they are at order.

*Files, cloſe to a foot and a halfe.* Now they are at cloſe order.

*Rankes and Files, to your open order.* That is, ſix foot euery way.

Thus if your Battell bee diſioyned by too large diſtances, you may reduce it to good order by cloſing. If it be thronged vp, or peſtered too cloſe together, you may amend all by conuenient opening. Too much thronging bindeth the Souldiers hands, and taketh away the vſe of their weapons; and too farre ſtanding aſunder breaketh the Battell, and maketh a paſſage for the Enemy, whereby he may enter. Therefore theſe three ſorts of diſtances,

to

to wit, open Order, Order, and close Order, haue beene inuented as the onely meanes betweene both, to amend all, and to fit our turne as wee see occasion.

Thus much for Distances, of their vse, and the words of command giuen for them.

The words of command for doubling of the length and depth of a Battell next followeth.

## CHAP. XXV.

*This Chapter sheweth what the words of Command are, by which the length and depth of a Battell is doubled, either in place or number; and teacheth a young Soldier how to performe the Motion.*

IN the three and twentieth Chapter of this booke, mention was made of the doubling of the length and depth of a Battell, both in place and number, but the words of command were referred vnto this Chapter.

If then you would double the length of your Battell in place, the proper words of direction for it may bee this, *(viz.)*

*Open your Files from your close order to your open order, fix foot.*

The manner of the Action is thus performed: The middle Leaders presse vpon their Flankers, first, taking their distance commanded, hauing opened both waies, the rest of the companie on both Flankes, takes their distance from them: now sixteene men are so extended, as they hold as much ground in breadth as would serue thirty two men.

It may be commanded some other way, peculiar and distinctly from the other: as,

The word of command for doubling the length of a Battell in place

*Files, open to the right hand to your open order, fix foot.*

Or,

*Files open to the left hand to your open order.*

Files open to the right hand

The word being giuen to the right hand, the left hand File is not to moone, but standeth fast, the next to the left hand Fyle, first taketh the distance, pressing vpon the right hand, still opening by the right hand, till they haue taken the distance of six foot.

Files open to the left Hand.

The word being giuen to the left hand, the right hand Fyle must stand fast, the rest must open to the left hand, still pressing vpon the left hand Files, till they are all in the distance and order commanded.

Thus by three distinct peculiar words of command, may the length of your Battell be doubled in place, each of which you may make choise of as occasion serues.

But if your Battell beare too great a bredth, by possessing too much ground, then you may amend it by this word of command, (*viz.*)

The two middle Files close first, the rest mouee with them, both to the right and left hand, to the distance named

*Files, close to your order.*

Or,

*Files, close to the right hand, to your order.*

Or,

*Files, close to the left hand, to your order.*

Files close.

If the words be, *Files close*, without naming to any hand, then it must be performed thus;

The two middle Leaders must close, the one to the left hand, the other to the right hand, till they are in the distance commanded; then the rest of the companie must take their distance from them on either Flanke, closing to the middle Leaders.

Files close to the right hand.

If the word be, *To the right hand*, the right hand File moues not, but standeth fast; all the rest close to the right hand File, taking their distance one by another from the right hand.

Files close to the left hand.

If the word be, *To the left hand*, obserue like forme; then the left hand File stands fast, the rest of the Files close, and take their distance from the left hand. Thus much of the words of command, by which the Battell is lessened or doubled in place, thereby imploying a greater or lesser bredth, as the word is giuen.

The words of command for the doubling of the depth of a Battell in place

If you would double the depth of your Battell in place, the proper word of direction for it may be this, *viz.*

*Open*

*Open your Rankes from the Front to the Reare, to your open order, fix foot.*

The manner of the Action is thus to be performed; The first Ranke must ſtand firme: the ſecond Ranke takes their diſtance firſt; all the reſt muſt doe the like diſtinctly in order.

Now you take as much ground in depth for ten, as would ſerue very well for twenty men.

If you would double the length of your Battell in number, that is, to make the front haue twice as many Files, or perſons in it as it had before, then you may effect it by this word of command; The words of command for the doubling of the length of a Battell in number.

*Rankes to the right hand, double.*

Or thus,

*Rankes to the left hand double.*

It is thus performed:

Euery ſecond Ranke cometh between the diſtance of the Ranke before it, and that either to the right or left hand, as the word is giuen, ſo that of ten in Ranke, they become twenty in Ranke, and but fiue in depth, who before were ten in depth, becauſe the Front is doubled. Rankes to the right hand double.

Or if you are minded to effect it by middle men, then the laſt fiue Rankes muſt march vp through the diſtances betweene the Files, till they come to be euen in Front, with the File-leaders, then they ſtand, hauing euerie one their followers following them, as they had before, onely now they are fiue in depth, when they were before tenne.

The word of command for it is;

*Middle men, to the right hand double your Front.*

Or, being minded to diuide your middle men, and ſo to double. Then the laſt fiue rankes muſt turne their faces, the one halfe in their files to the right hand, and the other halfe to the left hand, and ſo march forth from both the Flankes, till they haue gotten ſuch a proportion of ground, or diſtance, as is anſwerable to the order, the firſt fiue Rankes doe ſtand in: and then preſently without attending any further commandement, they muſt turne their faces againe towards the front, and march vpon both flankes till Doubling of the length of a Battell by middle men.

they come euen with the front.

The word of direction is,

*Middle men double your front to the right and left hand by diuision.*

Or being minded not to diuide your middle men, but to bring them vp to the front, entire to one particular hand. Then the fiue last rankes must face, then march forth altogether beyond the skirts of the body, then face to the front, and march vp to ioyne themselues in euen front with the fileleaders.

The word of Command to effect it maybe this,

*Middle men to the right hand Intire double your front.*

Or if you are minded after all this, to make vse of your bringers vp in the front of your battle, then you may performe it, by this word of Command,

*Bringers vp to the right hand double your front.*

The length of a battell doubled by the bringers vp

The last ranke you know are the bringers vp: These being in the reare doe aduance through the distances betweene the files: And next after them the next ranke: and so the rest successiuely till the bringers vp be in ranke with the Leaders, and their middle men with the Leaders middle men. Thus your front is doubled with your best men, being now but fiue in depth, who were before tenne in depth.

Doubling of the battell in Depth by number.

If you would double the depth of your battell in number, that is, make some files haue twice as many men in them as they had before, you may effect it by this word of Command,

The word of Command for it.

*Files to the right hand double.*

It is thus to be performed.

Files to the right hand double.

The right hand file (which is the outermost file, on the right hand moues nor, but stands fast, the next file to the right hand file, moues into the right hand file, so that of tenne in depth, it is now become twentie. Accordingly euery second File moueth into their next file on the right hand.

Files to the left hand double.

The like order must be obserued, if the word be to the left hand, the left hand file must stand fast, and euery second file is to moue into the next file on their left hand. Thus the depth is doubled by number.

But

But it may be, you would execute it by Countermarch as did the Macedonians. Then the word of Command is,

*Double your files by Countermarch, to the right hand.* Ælian chap. 24

This is performed when the next side files in seuerall (as in the former example the second, and the fourth and the rest of the euen files) Countermarch to the Reare placing themselues behinde the bringers vp of the odde files, *Ælian* chap. 29. The first, third, fift, seuenth, ninth, are odde files, the second fourth, sixth, eigth, and tenth, are euen files.

It may be you would double the right flanke with the left flanke, to make the Orthiophalanx, or heirle * battell, which proceedeth by Wing, hauing the depth much exceeding the length. * *Ælian* chap. 30.

The way to doe it is by this word of Command, i

*Halfe Rankes double to the right hand.*

Or,

*Rankes double the right flanke.*

It is thus performed.

Halfe the Rankes (for they are diuided as it were into two parts) turnes their faces to the right hand, and marches into the spaces, betwixt the other Rankes, and being within, they face as the rest: Thus the battell is brought into a Wing.

It may be you would bring it into a file.

Then the word of Command may be this,

*Rankes file to the right hand.*

Or,

*Rankes file by Conuersion to the right hand.*

It may be you would bring it into two files.

Then you may giue the word of direction thus,

*Rankes file to the right hand, left hand.*

Or,

*Rankes file by Conuersion to the right & left hand.*

It is thus performed.

Halfe the rankes falls backe into the spaces behinde the right hand men of the right * flanke, and the other halfe into the spaces behinde the left hand men of the left Flanke, doing that by diui- * The right hand file precedes the right flanke. * The left hand file precedes the left flanke.

sion, which the former did intire by this word of Command, (*Rankes file to the right*) but you must obserue a double distance betweene Ranke and Ranke, to doe it, or it cannot be well done. We haue another way to doe the former (which is) by drawing or leading forth of Rankes, this is (as the other) new and vpstart. We haue another way (by leading forth of files) pristine or ancient, commonly vsed in former times both of *Grecians* and *Persians*.

*Xenophon Cyrop. l. 2. 56.*

You shall reade of *Cyrus* the elder, how he commanded thirtie thousand men to be drawne forth (out of [a] a Phalange) into a single file. And it was his custome when euer his souldiers went to dinner, to bring them forth file by file, and into a Phalange or body againe at the sound of a horne or a word giuen.

[a] A Phalange is a grosse body of men brought into a battell.

*Xenophon* in his 4. booke of the ascent of *Cyrus* the younger.

You shall reade of the *Grecians*, that when they were to ascend the *Colchian* Mountaines, they put themselues into seuerall companies, and euery company into a single file, euery file hauing an hundred men a peece, reducing againe into a body when they came to the top of them, where was roome enough. This the *Grecians* at that time did doe. Which we Command thus.

*Right hand file leade forth, the rest follow in sequence one behinde another.*

Thus many wayes, may the Depth be doubled by Number, to alter or change the forme of a battell.

I am not ignorant that there are many more waies to doe it.

For in the Artillery garden, this word of Command is frequent. (*Aduance your files to the right hand*) which is the doubling of the Depth. One file aduances to stand before another, the second before the first, the fourth before the third, or the contrary as the word is giuen.

This is the way to doe it, and I will name no more.

All this variety of waies helpes such as would be exquisite in exercising. I say would; are not already. I presume not to teach any that knowes more then my selfe; Nor such as knowes lesse then my selfe, yet scornes to be taught: but such as knowes little (it may be nothing) yet haue a a desire to learne; To such, I that know some thing, (to others but little) doe impart that little which I haue. And in the next chapter will teach them how to exercise a company as I my selfe haue beene taught in the Artilery Garden, or elsewhere, for I haue attained nothing but by paines taking, much cost, and reading.

But

But firſt obſerue my Method in Exerciſing.

My Method in Exerciſing, is not at this time to Intermeddle with new formes of battells, various fights, ſundry kindes of Inductions, and the like; But to apply my ſelfe ſomewhat to that which hath been deliuered, practized in former times, agreeing with our moderne diſcipline, and at this time in vſe, beginning at the firſt principle of all, to order a company of men into a battell that are at firſt confuſed one among another, and to doe it by diſtinct words of Command, whereby they may order themſelues into a body, without helpe of a Sergeant, taking their firſt diſtance of ſix foot in ſquare both in file and ranke, in which we commonly vſe at the firſt to exerciſe our Motions in. All this I meane to doe, and the Chapter following will ſhew it.

## CHAP. XXVI.

*This Chapter ſheweth a young Commander how he ſhould begin to order his Company: How to command the ſame properly by ſeuerall diſtinct words of Command: And to obſerue true Diſtance in euery Motion: Whether it be to Face, to Wheele, to Charge, to Counter-march, or double.*

THus then he may Command (when the Company is vnordered, intermingled one with another, parted from their Armes, and lying in ſundry places.)

*Separate your ſelues.*
*To your Armes.*
*File and Ranke your ſelues.*
*Euery File-leader, know his place.*
*Aduance your Pikes.*
*Shoulder your Muskets.*
*Fall into a body, and flanke your Pikes with Muſkets.*
*Take your firſt diſtance ſix foot both in File and Ranke.*
*Order your Pikes.*
*Reſt your Muskets.*

*Stand*

*Stand Right in your Files.*
*Stand right in your Rankes.*
*Marke your Directions.* Silence.
*Face to the right hand.* } as you were.
*Face to the left hand.* }
*Face to the right hand about.* } as you were.
*Face to the left hand about.* }
*Rankes to the right hand double.* } as you were.
*Rankes to the left hand double.* }
*Files to the right hand double.* } as you were.
*Files to the left hand double.* }
*Middle men to the right hand, Double your Front.* } Middle men as you were.
*Middle men to the left hand, Double your Front.* }
*Middle men to the right hand Intire, Double your Front.* } Middle men as you were.
*Middle men to the left hand Intire, Double your Front.* }

*Middle men double your Front to the right and left hand by division.*
*Middle men as you were.*
*Bringers vp to the right hand, Double your Front.* } Bringers vp as you were.
*Bringers vp to the left hand, Double your Front.* }

Now they must aduance their Pikes, and so Counter-march.

*Rankes to the right hand Counter-march.*
*Rankes to the left hand Counter-march.*
*Files to the right hand Counter-march.*
*Files to the left hand Counter-march.*

[a] The second Distance is for Wheeling and charging.

[a] *Files close to your Order.* } Three foot in File and Ranke.
*Rankes close to your Order.* }

Charging vpon a stand, when their Pikes are aduanced.

*Wheele to the right hand.*
*Wheele to the left hand.*
*Wheele to the right hand about.*
*Wheele to the left hand about.*
*Charge to the right hand.* } As you were.
*Charge to the left hand.* }

Charge

*Charge to both by diuision.* *As you were.*
*Charge to the Front,* *As you were.*
*Charge to the Reare,* *As you were.*
*Charge to both by diuision.* *As you were.*
*Charge, Front, Reare, and Flankes,* *As you were.*
*Open your Files to your open Order.* } *Six foot.*
*Open your Rankes to your open Order.* }
*Order your Pikes.* } *March.*
*Shoulder your Pikes.* }
*Charge to the right hand.*
*As you were: March.*
*Charge to the left hand.* } Do all this by the beat
*As you were. March.* } of the Drumme.
*Charge to the Reare.*
*As you were. March.*

Marching and charging from the shoulder, at or in their open Order.

*Beare-vp your Pikes and Counter-march to the right hand.*

*Beare-vp your Pikes, and Counter-march to the left hand.*

This was done by Captaine *Bingham* in the Artillery Garden.

*Aduance your Pikes marching.* } Keepe your
*Port your Pikes marching.* } first Distance
*Traile your Pikes marching.* } six foot in
*Cheeke your Pikes from the traile.* } File & Ranke.
*Make a Rand: Marke your Directions.*

The right hand file lead forth, the rest follow in sequence one after another.

*Lay your Pikes on the out side one of another.*
*Recouer (Marching) and aduance your Pikes.* } *Stand.*
*File-leaders bring vp your Files into a body.*
*Files open to the right hand* } *Six foot.*
*Open order.* }
*Files close to the left hand* } *Three foot.*
*to your Order.* }
~~*To the ground part.*~~ } ~~*for File.*~~
~~*A foot and an halfe.*~~ }
*Rankes open backward to your double Distance.* } *Twelue foot.*

*Rankes File to the right hand.*
*Rankes File to the left hand.* } *Rankes as you were.*
*Rankes File to the right and left hand.*
*Close your Rankes to six foot.*
*Open your Files to six foot.*

Being reduced to your first Distance.

*Order your Pikes.*
*Lay downe your Pikes.*
*Take vp your Pikes, and order.*

Thus much for Exercising, and of the Postures of the Pike therein vsed. The seuerall Postures of the Musket followeth in the next Chapter.

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## CHAP. XXVII.

### *Of the Postures of the Musket.*

THe Postures of the Musket are sundry and many. Some make 32. some 40. some 43. some more, some lesse. All which are for Military instruction in the time of Trayning, and to make the Souldier most exquisite and perfect: But in time of present seruice before the face of the enemy, or in fight, then all this great number of Postures they reduce into three only and no more, viz.

1. *Make ready.* 2. *Present.* 3. *Giue fire.*

All the other, they wittily and properly sort into foure kindes, or orders: To be performed, *Standing*, *Marching*, *Charging*, and *Discharging*; (as is to be seene in Captaine *Pantons* Table,) all which must be obserued. Thus much of them.

The Postures or words of Command which we must vse in ordinary Training, or daily exercising of Souldiers, agreeing to the Prince of *Orange* forme, (and by order from his Maiesties most Honourable Priuy Councell) are these:

*March with your Musket shouldred, and the Rest in your right hand.*
*March, and with the Musket carry the Rest.*
*Sinke your Rest, and vnshoulder your Musket.*

*Poyse*

Poyſe it in your right hand, and let it ſinke into the left.
In your left hand hold your Musket, and carry your Reſt with it.
Take your Match in the right hand betweene the ſecond finger and thombe.
Hold your Match faſt and blow your coales.
Cocke your Match.
Try your Match.
Guard your pan and blow your match.
Open your pan.
Preſent.
Give fire.
Diſmount your Musket and carry it with your Reſt.
Vncocke your match, and returne it betweene your fingers.
Cleare your pan.
Prime your pan.
Shut your pan.
Caſt off your looſe powder.
Blow your pan.
Caſt about your Musket.
Traile your Reſt.
Open your charge.
Charge with powder.
Draw out your ſcowring ſticke.
Shorten your ſticke.
Ramme in your powder.
Draw out your ſticke.
Charge with Bullet.
Ramme in your Bullet.
Draw out your ſticke.
Shorten your ſticke and put it vp.
Bring your Musket forward with your left hand.
Poyſe it in your right hand and recouer your Reſt.
Shoulder your Musket.
March and carry your Reſt with your Musket.
Vnſhoulder your Musket.
Lay your Musket in the Reſt.
Stand Reſted.
Your ſaluting Poſture,] as you were.

*In the right hand take your Match betweene the second finger and the thumbe.*

*Blow your Match.*

*Cocke your Match.*

*Try your Match.*

*Guard your pan and be ready.*

This last is the Sentinell Posture.

This I haue run ouer the Postures of the Musket, after the Low Country forme, first marching, then discharging, then charging, after standing. Adding three more vnto them, (because the charging with the bullet was left out:) which I hope will giue offence to none.

As for the gesture of the body, hand and foot, to grace the Posture, I refere you to the booke expressing it by Figures; Or to the Artillery Garden, or Military Yard, where it is done by some exactly: but neuer to be obtained without practise. You may likewise begin where you please, for this forme is not so strictly obserued in the Artillery Garden.

Because you had the Postures of the Pike implicite, and not distincts but mixt with other kindes of Motions different from them; I will in the next Chapter shew them seuerall, and conclude.

## CHAP. XXVIII.

### *Of the seuerall Postures of the Pike.*

THe seuerall Postures of the Pike (saith Sargeant *Trussell*) are in number twelue. Three are to be done standing, six marching, and three charging.

The three which are to be done standing he expresseth thus:

*Lay downe your Pike.*

*Take vp your Pike.*

*Order your Pike.*

The six which are to be done Marching he expresseth thus:

*Aduance your Pike.*

*Shoulder your Pike.*

*Leuell your Pike.*

*Slope your Pike.*

*Cheeke your Pike.*

*Traile your Pike.*

The three which are to be done charging he expresseth thus:

*Port.*

*Charge ouer hand.*

*Charge at the right foot for Horse.*

This is the briefe Epitome of the Postures which that Gentleman tooke from Captaine *Panton's* Table: Captaine *Panton* from the Booke published by the most Excellent Prince, the Count *Maurice* of *Nassau*, and I from both. So I end my Booke. Let God haue the glory. *Amen.*

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Exodus 15 3.

*The* LORD *is a man of Warre: His name is* IEHOVAH.

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*FINIS.*